THE

Baptist Magazine.

JANUARY, 1821.

THE NEW YEAR.

THE WAY WHENCE THERE IS NO RETURN.

Cedes coëmptis saltibus et domo,
Villaque, flavus quam Tiberis lavit,
Cedes: et extructis in altum
Divitiis potietur hæres.
Omnes eodem cogimur: omnium
Versatur urna: serius, ocyus
Sors exitura. HOR.

ANOTHER year is about to be added to those that are past for ever; and a new and solemn period of time will soon dawn on me. And shall I regard the close of the one, and the commencement of the other, with indifference? O no. Come, my soul, retire into the closet, shut out the busy scenes of life, and review the way by which Divine Providence has led thee through the wilderness. And canst thou do it *without penitence?* Though the year is almost gone, thoughts, words, and actions, pass not away: they are entered in that awful volume which will be opened amidst assembled worlds. During the past season I have thought of my earthly friends, I have been grateful to them for their kindnesses, I have been conscious that I have loved them, and have been solicitous to please them: but, O, I have too much forgotten my best Friend—the good, the gracious, and the blessed God! How many opportunities have I permitted to pass by unimproved, by which I might have testified my gratitude to him for his immeasurable goodness! How questionable, on many accounts, has been my love to this kindest of Beings! I have not, as I ought to have done, made it my chief solicitude to please my adorable Benefactor, to whom I am indebted beyond all measure and bounds; and yet he has borne with me—and yet I live, and am the hourly object of his unmerited loving kindness.

"Sure, were I not most vile and base,
I could not thus my Friend requite;
And were not he the God of grace,
He'd frown, and spurn me from his sight."

And shall I then review the past *without holy and elevated*

gratitude? I cannot, I dare not do it. Bless the Lord, O my soul, and all that is within me, bless and praise his great and holy name. Bless the Lord, O my soul, and forget not all his benefits. Thou art "my God, and I will praise thee; thou art my God, and I will exalt thee." Shall I not also *pray for the Divine blessing* through the new period on which I am about to enter? I cannot help doing so. O my God, still guide, guard, uphold, comfort, deliver, supply, and save thine unworthy creature. Let me not be a cumberer of the ground; bless me, and make me a blessing. And surely every one who has the least pretension to seriousness, will now be *awakened to solemn reflection.* At the end of the year, the merchant examines his accounts, that he may know the exact state of his affairs; and it is important that he should do so; but of how much greater importance is it, that we should examine our characters in reference to eternity! It is high time to awaken out of sleep; for our salvation, or our condemnation, is a twelvemonth nearer: and if we are nearer an eternity of joy, heaven ought to have more attractions, and earth fewer; or if we have come thus far onward in the "broad path" to perdition, it ought to be our first concern to leave it, lest God should swear in his wrath that we shall not enter into his rest. Our characters must necessarily be soon, very soon, decided for ever; for when "a few more years are come, then shall we go the way whence we shall not return." Job xvi. 22.

Reader! *there is a way in which men go when they depart out of the present life.* There is a part of man which does not die. The body is a house; and no wonder, that after a course of years, the inclemency of the seasons, and frequent repairs, it at length becomes untenantable. The body is a garment; and who is surprised that in the lapse of time it should become too small for the expanding faculties, and be laid aside, or be worn out, and be found unfit any longer to enwrap the immortal spirit? Yes, every man has a soul, that must live,

— — — "when every fire
Of every star shall languish and expire."

This sentiment appears so rational, that the very heathens have professed their belief of it. They justly concluded, since a man might search through creation, and gain all that the world could possibly confer on him, and yet find something that it could not give essential to his happiness, that he was made for a nobler world than the present, and that his nature was immortal.

No one but a bad man, who by his iniquities has made it his interest that there should be no immortality, ever advanced the degrading sentiment that the grave takes the whole of man. Dr. Young admirably remarks, that

"Nature's *first wish* is endless happiness;
Annihilation—is an *after thought*,
A monstrous thought,—unborn till virtue dies."

If there be no hereafter, if the soul be not immortal, religion is of no importance; we need not fear to die, any more than the leaves falling from the trees in autumn, or than the grain fears to be cut down by the sickle. Then virtue and vice, godliness and ungodliness, are alike—then, the drunkard, the seducer, the thief, and the murderer, may

" untrembling mouth the heavens:" but if there be an hereafter,—

" And that there is,—conscience uninfluenc'd,
And suffer'd to speak out,—tells every man,—
Then must it be an awful thing to die."

On the very face of things, without any profound examination of the subject, we may safely pronounce that doctrine to be false, which would fill every good man in the world with the deepest possible affliction, and every villain with ecstatic joy. But Revelation confirms the conjectures of reason, and assures us, that the power that thinks, and wills, and acts, and feels, and hears, and sees, is immortal. It cannot die. The body will return to its original dust; but the deathless spirit will depart to God who gave it; and it will " profit a man nothing if he gain the whole world, and yet lose his own soul."

Death then is *a departure* for another world. Thus the Apostle says to Timothy, " The time of my departure is at hand." The believer in Jesus, when " absent from the body," is present with God his Saviour. We read, that when Lazarus died, the angels bore his happy spirit into the heavenly paradise. And we are assured, that " though this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." When a gentleman, referring to a pious young man, who had often given out the hymns in public worship, and who had recently exchanged earth for heaven, said to Mr. Newton, " Well, Sir, you have lost your clerk;"—" Nay," replied the venerable preacher, " you talk very unlike a mercantile man; is a vessel *lost*, when she gets into port?"

Death is a departure also to the wicked; not, however, to happiness, but to the miserable abode, where, for ever, they will reap the fruit of their doings. God, the holy, the faithful God, has said, in reference to the ungodly, " Woe unto him,—it shall go ill with him,"—and who,—who can alter the terrible decision?

There is not only a way in which men go when they depart out of the present state, but it is also a way, *whence it is impossible they should ever return.* The moment the spirit departs, the character is decided; there is " no work or device in the grave." I recollect some, who during the past year have gone into eternity, who, if they were permitted, I fear would be glad to return; and I also recollect others, who would not wish by any means to return again; no, not even to earth's fairest scenes. During the past year, in the recollection of every reader, some *young man has gone this way*—perhaps it may be said of him, " He was an object of envy to most of his companions — his worldly prospects were most desirable—and his whole heart was occupied in earthly pursuits—he thought of getting before his competitors, of settling in life, of rearing a family, of gaining the esteem of all around him, of rapidly acquiring a fortune. Indeed, he thought of every thing but of God, of his soul, of the way of salvation, and of eternity. But he was suddenly called away from the present state—he is gone, and, solemn thought! he is " gone the way whence he shall not return."

Perhaps, during the past year,

some rich man among our acquaintance has taken a last farewell of the things of time. And how lamentable his condition, if, like multitudes around us, he was making provision for this world, as though it were never to have an end; and for the other world as though it were never to have a beginning; if he were saying, "Soul! take thine ease, eat, drink, and be merry, thou hast much goods laid up for many years," and has not been permitted to see the close of one of those years on which he so confidently relied! The place that once knew him, knows him no more for ever. How gladly would he give the whole of his treasures, might he return but for one short day, to attend to the things which make for his eternal peace! The wealth of the Indies could not procure the boon. There are impassable barriers between him and mortals. He is gone the way whence he shall not return.

The tomb has also received *many a busy inhabitant* during the past season. Such seemed to think, if we may judge of their thoughts by their actions, that God did not require of them any love, gratitude, or obedience; that they were sent into the world merely to seek momentary good. They were planning new earthly schemes at the very moment when death summoned them to give an account how they had spent their months and their years. Could they come back again, O how differently would they think, how differently would they act! But they are gone the way whence they shall not return.

And many a saint,—many a faithful pastor,—many a believer in the Lord Jesus, is also gone this way, during the past year. They wish not to return. They have bid an eternal farewell to their enemies, fears, labours, conflicts, and sorrows; they hunger no more, neither do they thirst any more. The days of their mourning are for ever ended. They behold the face of their divine Redeemer, and they dwell perpetually in his life-giving presence. They know somewhat experimentally of the plenitude of glory referred to in that astonishing passage,—"Our light affliction, which is but for a moment, worketh for us a far more exceeding, an incomparably great, and an eternal weight of glory."* Dear as they once were to us,—dear even as our own souls, yet, when we calmly examine things in the light of divine truth, we could not wish them to return. No,

"What here we call our life,—is such,
So little to be lov'd, and they so much,
That we should ill requite them, to constrain
Their unbound spirits into bonds again."

The closing and the opening year should forcibly remind us, *That we must soon all go the way whence we shall not return.* Our fathers, where are they? And the prophets, do they live for ever? O no. They are on earth no more; and a moment is rapidly approaching, when we too must exchange our habitations for the tomb. The morning is at hand, when we shall rise for the last time; and the evening is near, when we shall lie down to rise no more. The soul will soon quit its clay tenement, and become instantly mighty to suffer or enjoy.

Reader! bring the subject

* So Mr. Hervey renders the expressive and beautiful original.

home to thy own bosom. It is of infinite moment. You cannot die safely or happily unless the sting of death be taken away. Death is stingless only to the believers in Jesus. "I am the resurrection," says he, "and the life: he that liveth and believeth in me shall never die; and though he were dead, yet shall he live." There is no other name but his in which you can find salvation. O fly to him without delay. Then, if this year, you should be called to relinquish all that is dear to you on earth,—wife, or husband, or children, or friends, or substance, it will be a matter of no regret, for you will be received into "everlasting habitations."

Southampton. B. H. D.

REMARKS

UPON THE

"HISTORICAL MEMOIRS

RESPECTING THE

English, Irish, and Scottish Catholics,

From the Reformation to the present Time.

By Charles Butler, Esq. of Lincoln's-inn: Two Vols. 8vo." Murray, 1819.

THE perseverance with which the Roman Catholics of the united Empire have, for several years past, applied to government, in order that they may be placed upon a level with Protestants of the Church of England as to eligibility to all offices of civil trust and authority, is a subject so big with importance, that it has employed the tongues and pens of the most eminent persons of the community. Among others the author of the volumes before us, who is himself a Roman Catholic, has exerted no small measure of talent on behalf of that communion, and has, doubtless, contributed in a large degree, by his writings and his influence, towards obtaining the repeal of many severe and oppressive acts during the period of the late reign.

Mr. Butler, as might be expected, in relating the history of Roman Catholics, has endeavoured to show, that, from the period of the Reformation, they have been an oppressed and persecuted people; and, though he cannot deny them to have been in some instances guilty of crimes against the state, that they were provoked to them, and were often joined in them by Protestants; also, notwithstanding they have sometimes burnt Protestants for their religion, that he can prove that Papists have been burned by Protestants! Having summed up the items, he strikes the balance, and finds the account nearly equal.

We are no apologists for persecuting Protestants, nor have we, as Baptists, any cause to blush for the conduct of our forefathers, respecting whom even Mr. Butler says, vol. i. p. 325, "It is observable, that this denomination of Christians,—now truly respectable, but in their origin as little intellectual as any, —*first propagated the principles of religious liberty!*"

It is not our design to remark upon the whole of these volumes, but to collect information from them respecting the state of the Roman Catholics in the united kingdom, and the principles which they at present hold on those subjects which are essentially and necessarily connected with the question of what has been designated "Catholic Emancipation." This will be done by extracting from Mr. Butler's volumes information as to the proceedings of the English Roman

Catholics since they were formed into what is called the English Board of Roman Catholics; and also as to the opposition which they have experienced from the Pope, the Vicars-Apostolic in England, and the Irish Roman Catholics, in all their attempts to procure the repeal of those penal statutes, which are still in force both against Roman Catholics and Protestant Dissenters. In these respects both these bodies stand so much upon a level, that the late eminent statesman Mr. Pitt told the Catholics in 1788, "that whatever was conceded to the Roman Catholics, the Protestant Dissenters must also enjoy." Vol. ii. p. 109.

The Roman Catholics had obtained great relief by a bill passed in 1778, at which time the prejudices which existed against them were so strong, that in the year 1780, while other methods for removing penal statutes were contemplated by Parliament, the riots at London, Edinburgh, and Glasgow, took place, to the disgrace of a civilized country, especially of a Protestant state. Another act passed in 1791, which, with some subsequent measures, has entirely secured the persons and property of the Roman Catholics from outrage and violence, and conferred also upon them the most extensive religious liberty. The summary account given us by Mr. Butler of the principal circumstances which attended the act of 1791 for the relief of the English Catholics, contains some curious facts not generally known, but which bring to light some of those causes which have produced so much disunion amongst the Roman Catholics, and which have exposed the English Catholic Board to so much odium and reproach from the Irish Catholics.

It was in 1787 that the English Roman Catholics formed themselves into a committee for watching over and promoting their public interests. This committee originally consisted of noblemen and gentlemen; but the next year one of the apostolic vicars, and several priests, were added to their number.

One of their first proceedings was in 1788 to memorialize Mr. Pitt, stating the severe laws in force against them. In reply to this, Mr. Pitt desired the Catholics to furnish him with authentic evidence of the opinion of the catholic clergy and catholic universities, with respect to the existence and extent of the Pope's dispensing power.

They then proceeded to make application again to Parliament for repealing all the laws which placed the English Catholics in a worse situation than the Protestant Dissenters. It was in consequence of this that the late Lord Stanhope framed a "protestation," for the purpose of the Roman Catholics solemnly and publicly disclaiming some of the tenets which were generally imputed to them. This "protestation" was signed by the four vicars apostolic, and by all the catholic clergy and laity in England of any note, and was printed and circulated throughout the country. A new oath was prepared, in accordance with the clause in the protestation which respected the views of Roman Catholics as to the dispensing power of the Pope. This was, "that no foreign prince, person, prelate, state, or potentate, hath or ought to have, any civil jurisdiction or authority whatsoever within this realm;—or any spiritual authority, power, or jurisdiction whatsoever, that can di-

rectly or indirectly affect or interfere with the independence, sovereignty, laws, or constitution of this kingdom, or with the civil or ecclesiastical government thereof, as by law established, or with the rights, liberties, persons, or properties of the subjects thereof."

It soon appeared that the four vicars apostolic, though they had signified their approbation of these principles by signing the "protestation," were determined to oppose the oath; for they addressed what is called an encyclical letter to all the clergy and laity, declaring the oath unlawful to be taken, &c. &c. The Committee being now in great difficulties, met February 3, 1790, at the Crown and Anchor, and resolved, "That the Committee shall endeavour to prevail on the legislature to alter the oath to the *words of the protestation;* and that so altered, the oath would be unobjectionable." The oath was accordingly altered, and then stood in the present form: "That no church, nor any prelate, nor any assembly of prelates or priests, nor any ecclesiastical power whatsoever, have, hath, or ought to have, any jurisdiction or authority whatsoever within this realm, that can, directly or indirectly, interfere with the independency, sovereignty, laws, constitution, government, or the rights, liberties, persons, or properties of the people of the said realm, or any of them."

This alteration satisfied one of the apostolic-vicars, but not the three others, who wrote to their respective flocks, telling them that "the altered oath remained liable to the censure fixed on the former."

The Committee, notwithstanding this, resolved to persevere to get the bill passed, without taking any further step to get the oath altered to please their offended prelates. In an address to the general body of the English Catholics, signed April 21, 1792, they speak of the *protestation*, "as an explicit and unequivocal declaration of the sentiments of the English Catholics as men and citizens," and of the *oath* "as a counterpart of the protestation." —"To withdraw the oath," say they, "appeared to us receding from the protestation. To recede from the protestation we held in horror; we thought it an act of unjustifiable perfidy; we were persuaded it would cover the body, and ourselves in particular, with ignominy, and make us for ever despicable in the eyes of men of honour, principles, consistency of character, or truth. We never, therefore, could be induced to solicit the withdrawment of the oath."

Our readers will be ready to ask, If these were the determinations of the body of English Catholics, who had protested in the face of the country and of parliament, "that no foreign prince, *prelate*, &c. &c. had or ought to have any civil jurisdiction, &c. or any spiritual authority within the realm, that *could*, directly or indirectly, interfere with the independence, &c. of the people of this realm, &c. &c. how was it that they *were* so much interfered with, that their independence was entirely nullified, if not destroyed? The subsequent history informs us, if not in so many words, yet by implication, that a power existed at Rome, to which these noblemen, gentlemen, and priests, were so subject, and by which they were so enthralled, in a matter which related solely to their civil rights as the subjects of Great Britain,

that, "to prevent any misconception of their conduct by the holy see, the Committee determined to depute the Rev. Mr. Hussey, afterwards Bishop of Waterford, to his holiness,"—"to lay before his holiness, a fair representation of the late proceedings of the Committee, and an exact state of the present situation of the English Catholics."

In the instructions given to Mr. Hussey as to the object of his embassy to Rome we find, that he was to inform his holiness, "that the protestation," which had given so much uneasiness at Rome, "was a pledge of uprightness called for by their Protestant fellow-subjects; that it was not attempted to be carried into execution, as a basis of public measures, until it had been approved and signed by the apostolic-vicars, the far greater part of the clergy, and most of the respectable laity in the four districts; that it had been already presented to Parliament, and therefore, if the present form were not perfectly correct in the wording, the Committee were not to blame, because no alterations had been previously called for by the clergy, and the deed having gone before Parliament, it could not possibly be revoked; and that it was not intended to hurt religion, but to serve it; not to infringe the communion of English Catholics with the holy apostolical see, but to render that communion less odious; *not to prejudice the character of the first pastor of the church, but to rescue it from obloquy and abuse.*" But Doctor Hussey being chaplain to the Spanish embassy, was not suffered to proceed to Rome, and we hear no more of the opinion of the Pope!

The influence, however, of the Pope over the *three vicars apostolic*, was more powerful than that of the whole body of English Catholics, "who persisted in their refusal to take any active part in procuring an alteration in the oath. The bill passed the House of Commons *unaltered*, and without a dissenting voice; but in the House of Lords the vicars apostolic obtained the alteration which they solicited; and the clause to which the Pope and they had objected was altogether omitted. And the bill thus amended passed into a law, leaving the oath precisely as it was in the bill of 1778, viz. "And I do declare, that I do not believe that the Pope of Rome, or any other foreign prince, prelate, state, or potentate, hath or ought to have any *temporal* or *civil jurisdiction*, power, superiority, or pre-eminence, directly or indirectly, within this realm." The additional clause which they rejected was, "*Nor any ecclesiastical power whatsoever, have, hath, or ought to have, any jurisdiction or authority whatsoever within this realm, that can, directly or indirectly, interfere with the independency, sovereignty, laws, constitution, government, or the rights, liberties, persons, or properties of the people of the said realm, or any of them.*"

From this it appears, that the body of English Catholics, both clergy and laity, were willing to renounce subjection, not only to the *temporal and civil jurisdiction of the Pope*, but also to *his ecclesiastical jurisdiction*, if ever it should *interfere directly* or *indirectly* with the allegiance they owed to the King of England; but that the vicars apostolic, influenced by the Pope, would not suffer them to give the government such a pledge. Is it

not clear then, that English Roman Catholics are expected by their spiritual superiors, to submit implicitly to foreign ecclesiastical authority, even when it interferes with the independency, sovereignty, laws, constitution, government, &c. &c. &c. of the people of the realm? So true is it, "that no man can serve two masters;" and also, that when the civil authority of the chief magistrate interferes with the ecclesiastical authority of the Pope, the Roman Catholics must obey the Pope rather than the King! Is it not, therefore, impossible they can give that pledge of their allegiance to the King, which shall effectually secure his Protestant subjects from oppression, if they should be entrusted with the administration of the laws?

But to return to this famous "protestation," which had now been rendered useless, we find that at a general meeting held at the Crown and Anchor Tavern in the Strand, June 9, 1791, it was resolved, "That as the oath contained in the bill for the relief of English Catholics, is not expressed in the words of the protestation, the English Catholics take this occasion to repeat their adherence to the protestation, as an explicit declaration of their civil and social principles; and direct the Committee to use their endeavours to have it deposited in the Museum, or some other proper place of public institution, that it may be preserved there, as a lasting memorial of their political and moral integrity." To which they might have added,—and as a *permanent monument of their degraded and humiliated circumstances, in consequence of their religious adherence to a foreign prince and prelate, who has by his recent conduct justly subjected them to the suspicion of their government, and exposed them to the pity and derision of all their Protestant fellow-subjects!* "In consequence of this resolution," (we are gravely informed, but without any expression of indignation,) "it is, this 30th day of December, 1791, delivered to Doctor Morton, the Secretary of the British Museum, by Charles Butler, Secretary to the Catholic Committee!" We only add, that we hope Dr. Morton took good care of it, for the purpose of its being known in future, what concessions the English Catholics would have made in 1791, to obtain merely equal privileges with Protestant dissenters; but which we suppose they would not *now* be permitted to make in order to their being admitted to share in all the honours and jurisdictions of the state.

IOTA.

(To be continued.)

WILLIAM TYNDAL.

To the Editors of the Baptist Magazine.

THE Portrait and Memoir of William Tyndal* could not but afford much gratification to all who value the blessings which have attended the Reformation from Popery. If the following additional particulars shall be deemed sufficiently interesting to deserve a place in your Magazine, they are at your service.

A laudable anxiety is often felt to know something of the private life, as well as of the public history, of those individuals whose labours have materially benefitted their fellow-men; and our esteem

* See our Magazine for October, 1819. We are sorry that this article has been so long delayed.

for such persons is much increased, when we discover that they exemplified in their daily conduct the purity and excellence of the principles which they advocated by their publications. This remark may be pleasingly illustrated by an extract from the Memoir of Tyndal, prefixed to the collected edition of his Works; and which, by the way, will furnish a complete refutation of the charge often alleged against the Reformers, that in their zeal for the doctrine of justification by faith, they discarded works as unnecessary and useless. Thus writes the compiler of the Memoir above-mentioned:

"And here to ende and conclude this history with a fewe notes touching his private behavior in dyet, study, and especially his charitable zeale, and tender releving of the poore. Fyrst, he was a man very frugall, and spare of body, a great student and earnest laborer, namely, in the setting forth of the scriptures of God. He reserved or halowed to hymselfe two dayes in the weeke, which he named his dayes of pastime; and those dayes were, Monday the first day in the weeke, and Satterday the last day in the weeke. On the Monday he visited all such poore men and women as were fled out of England by reason of persecution into Antwarp, and those well understanding their good exercises and qualities, he did very liberally comfort and relieve; and in like maner provided for the sicke and deseased persons. On the Satterday he walked round about the towne in Antwarp, seeking out every corner and hole where he suspected any poore person to dwell, (as God knoweth there are many,) and where he found any to be well occupied, and yet overburdened with children, or els were aged, or weake, those also he plentifully releved. And thus he spent his two dayes of pastime, as he called them. And truely his almose was very large and great; and so it might well bee; for his exhibition that he had yearely of the Englishe merchauntes was very much, and that for the most part he bestowed upon the poore, as afore-sayd. The reste of the dayes in the weeke he gave hym wholy to his booke, wherein most diligently he traveled. When the Sonday came, then went he to some one merchaunt's chamber or other, whether came many other merchauntes; and unto them would he reade some one percell of scripture, eyther out of the olde testament, or out of the new, the which proceded so frutefully, sweetely, and gentely from him, (much like to the writing of S. John the Evangelest,) that it was a heavenly comfort and joy to the audience to heare him reade the scripture: and in like wise after dinner, he spent an houre in the aforesayd maner."

The works of this illustrious Reformer furnish constant proof of his great talents, and eminent piety. Grieved to see the true religion so awfully dishonoured and misrepresented, and fired with holy indignation at the abominable practices of Antichrist, he never shrunk from an avowal of his sentiments, but took every opportunity of exposing the enormities of the system, sometimes by the most cutting sarcasms, and sometimes by judicious argumentation. In this respect, I think him not unworthy the title of the *Luther of England*. The following paragraph, taken from "the obedience of a christian man," is a fair specimen of the

boldness of speech which he used when combating the hirelings of Rome.

"'Ye blind guides, sayth Christ, ye strayne out a gnat, and swalow a camell.' Do not our blind guides also stomble at a straw, and lepe over a blocke, makyng narow consciences at trifles, and at matters of weight none at all? If any of them happen to swalow hys spitle or any of the water wherewith he washeth hys mouth, ere he goe to masse; or touch the sacrament with his nose, or happen to handle it with any of his fingers which are not annoynted, or say *Alleluia* instede of *Laus tibi Domine*, or *Ita Missa est* instede of *Benedicamus Domino*, or poure to much wine in the chalice, or read the gospell without light, or make not his crosses aright,—how trembleth he! how feareth he! what an horrible sin is committed! I cry God mercy, sayth he, and you my ghostly father. But to hold an whore or another man's wife, to bye a benefice, to set one realme at variance with another, and to cause twenty thousand men to dye on a day, is but a trifle and a pastime with them."

Your readers will not now be surprised to hear that the works of Tyndal were prohibited by royal proclamation; the king discovered in them "sundry pernicious and detestable errors and heresies;" (such as these, "that faith only justifieth;" and that "saints in heaven cannot help us thither;") and therefore all good subjects were to abstain from reading them, on pain of incurring "his majestie's extream indignation." This was no more than might have been expected from Henry VIII; the bishops and priests who surrounded him were ever ready to stir him up to works of darkness, and his own sanguinary temper often induced him to yield to their persuasions.

The following sketch of Tyndal's character and talents, written by the celebrated John Fox, the martyrologist, and inserted in his preface to the folio edition of his works, is too interesting to be omitted:

"In opening the scriptures, what trueth, what soundnes can a man require more, or what more is to be sayd, then is to be founde in Tyndall? In his Prologues uppon the five bookes of Moses; uppon Jonas, uppon the Gospelles, and Epistles of S. Paule, namely, to the Romaines, how perfectly doth he hit the right sence and true meaning in every thing! In his 'obedience,' how fruitfully teacheth he every person his dutie! In his expositions, and uppon the parable of the wicked Mammon, how pithely doth he persuade! how gravely doth he exhort! how lovingly doth he comforte! simply without ostentation, vehement without contention. Briefly, such was his modestie, zeale, charitie, and painefull travaile, that he never sought for any thing less then for hymselfe; for nothyng more then for Christe's glory, and edification of other; for whose cause not onely he bestowed his labours, but hys life and bloud also. Wherefore not unrightly he might be then, as he is yet cauled, the Apostle of England, as Paul cauleth Epaphroditus the Apostle of the Philippians;* for his singular care and affection toward them. For

* Philip. ii. 25. "I supposed it necessary to send Brother Epaphroditus unto you, my companion in laboure, and fellowe soudier, youre *Apostle*, ar mynyster at my nedes." *Tyn. Version.*

as the Apostles in the primitive age first planted the Church in trueth of the Gospell; so, the same trueth beyng agayne defaced and decayed by enemies in thys our latter tyme, there was none that travayled more earnestly in restoring of the same in this realme of England, than dyd William Tyndall."

Query. Is it not desirable that some competent person should compile and publish a history of the life and times of this eminent Reformer, accompanied by select extracts from his works, which might give a clear idea of his doctrinal sentiments?

J. M. C.

Kent Road.

EXTRACT OF A LETTER

FROM THE

Rev. Dr. Erskine of Edinburgh,

TO THE

REV. MR. RYLAND, SEN.

OF NORTHAMPTON.

Laviston, Nov. 1, 1779.

DEAR SIR,

I was just about to have wrote you, when our good friend Mr. Thomson acquainted me of the heavy trial you have lately sustained. May your shoes be as iron and brass, and as your day is, so may your strength be! and when your dearest stream of earthly comfort is dried up, may you drink more abundantly of the fountain! You have recommended, in your "Contemplations," Calamy on Inspiration, and Flavel on the soul, which, though long in my possession, I have not read, but purpose now to read. Let me recommend to you Flavel's Token for Mourners, which I think the best book of the kind I ever read, though I have frequently perused it. On the other side I have transcribed for you part of a letter which has administered comfort to many mourners, as I am sure I could write nothing that could equal it.

Copy of Part of a Letter from Mr. Henry Davidson, Minister at Galashiels, to Mr. Thomas Davidson, Minister at Braintree, occasioned by the Death of Mr. Wilson, Minister at Roxton, dated Feb. 23, 1750.

"To the shame of our selfishness be it spoken, how loath are we to make an exchange of a friend on earth, for one in heaven! A great man is fallen: when we mourn, we must not murmur. It becomes us rather to adore God for making him so great, and continuing him so long capable of performing so many acceptable and honourable services to the church of God. As our world loses by the death of eminent saints, the other gains by it. They fall in our world to rise more illustrious there. Could we trace them exulting before the throne of God and the Lamb, triumphing in our blessed Redeemer, in immortal youth and vigour, freed from all disorders of mind and body whatever; could we discover how bright they shine, how ardently they love, how humbly they adore; and could we hear the melody of their songs; it would soon make us weary of this sinning, vain world, and adopt these words in an allowable sense, 'Let us also go, that we may die with them.'

"You may easily, dear Sir, imagine how this loss affects me, and that in a very tender part. An able and judicious—an affectionate and constant friend, for upwards of thirty-five years. My two dearest friends on earth, before me in every thing

good and valuable, have likewise got to heaven before me, and left to poor me the sinning, sighing part, while they are joined to the spirits made perfect in knowledge, holiness, and joy. However well pleased our Lord and the saints are in one another, upon the change that death makes, it is not easy to make us pleased too, and cordially wish them joy of their new dignity and elevation. Their sentiments are different. Their affections are raised and ennobled; and as well as they loved us, they would not come back to us for a thousand worlds. Upon their entrance into heaven, we may suppose their first wish is, Oh that I had been sooner here! and their next wish is, for our being with them as soon as may be. The saints are Christ's friends, as well as ours, and we must allow him his blessed will, John xvii. 24, to have his friends about him in preference to ours, who have had them so long; and it may be, before Christ has had them so long with him, as some of us have had them here below, we shall be with them again, and Christ, and they, and we shall be all together. Oh what a happy meeting! They and we freed of all natural and sinful infirmities! There the communion of saints is in perfection, and this blessed society shall never break up or separate. No parting salutation there! the word farewell is no part of the heavenly language.

"Now, my dear friend, when our Lord takes away our gracious, eminently useful friends and public blessings, we must learn to translate our affection and dependence from earth to heaven, from these short-lived and uncertain supports to the ever-living God; and as our eye is directed to and fixed upon him, we shall be composed and comforted even when Providence has set us down among the tombs. We are called to mourn, but not as without hope; not as if Christ's interest were to sink and die with them. No. His stability depends not on any mortal, but upon him that said, 'I am he that liveth and was dead, and behold I am alive for ever more.' Christians die, and ministers die; but the word of the Lord dieth not, but liveth for ever. It is good news, that, though the earthen vessel is broken, the heavenly treasure is not lost and buried in the grave. Oh to be taught of God, to look up to him, who has the seven spirits of God, to supply all our wants, and to heal the wide breaches that are made from time to time! The weaker the poor instruments are that are left, the excellency of the power will be more of God."

WORDS OF THE WISE.

INSTEAD of standing still, going back, or turning out of the road, always proceed. It is better to creep in the right way, than to fly in the wrong.

Art thou arrived to maturity of life? Look back, and thou shalt see the frailty of thy youth, the folly of thy childhood, and the insensibility of thy infancy. Look forward, and thou shalt behold the insincerity of the world, and the cares of life; the diseases of thy body, and the troubles of thy mind.

In this world death is everywhere, grief every-where, and desolation every-where. The world flieth from us, and yet we follow it. It falleth; and we adhere to it, fall with it, and attempt to enjoy it falling.

Juvenile Department.

To the Editor of the Baptist Magazine.

Upon reading the following Letter inserted in the Life of Lord William Russell, I was struck with its great superiority to the foolish advice given to his son by that contemptible infidel the late Earl of Chesterfield. I have left out a few things, and have made a few alterations in it. Perhaps you will have no objection to insert it in your Juvenile Department.

A. B.

Copy of a Letter, (with the above-mentioned omissions and alterations,) written by William, Earl of Bedford, to his Sons Francis and William.

Dear Frank,

Ignorance and vice are the usual effects of an unlearned and undisciplined education. Of my passionate desire to free you and your brother from both these, I suppose I have given you and the world sufficient testimony: sure I am, I have satisfied myself. You may guess how violent my longings are to advance your piety and understanding, that is, to render you perfect men, in that death is only displeasing when I think of dying before I see this my desire accomplished, or at least so far as that my hopes may be greater than my fears. And as death every day makes his approaches nearer and nearer, (God knows how soon he will make a long separation between us,) and in this other regard too, that whilst I live I shall always be with thee, be this then received, either as the legacy of a dying, or the advice of a living, father. If it be observed or obeyed in either capacity, I shall think myself neither dead nor absent. I put it into your hands with a prayer, that God will give it his blessing, and then you have mine. It was the wisest saying of the wisest man,—the fear of God is the beginning of wisdom. Holiness, then, is the introduction of all wisdom. So it shall be the first of my advice,—fear God; and if holiness give knowledge, knowledge will give thee happiness, long life, riches, and honour. Length of days is in the right hand of wisdom, and in her left hand are riches and honour, said the wise king. How exalted a thing then is religion, which is the mother of so great blessings!

As for your Duty to me, I doubt not but it will grow up with your understanding. And when you know how nice and curious my care hath been over your education, even to the least circumstance,—my prying into your inclinations, observing the bent of your soul, her very first putting forth, heightening the good and checking the ill, placing guards upon your senses and conversation, not only pointing out the way to virtue, but putting your feet into it, and teaching you to tread it, (I speak not of fashioning or adorning your body, for I would not have you to measure my love and care by gay clothes, noble diet, and recreation, though you enjoyed these in some measure;) when you come to know and judge of this, I have reason to expect, and therefore may boldly challenge, that if you were to choose a father, you would seek me out. Should you now so behave yourself, as that if I were to choose a son, to adopt a gentleman into my family, to inherit my name and fortunes, you only I should pitch upon; besides the joy of beholding, I should have a requital even to my wish. Nor were it possible for you to die in my debt for your education, if you observe this, with like care to

bring up your children also, (if it shall please God to give you that blessing). And because I have an ambition to oblige posterity, I do here charge this duty upon you, that you also lay the like charge upon yours, and they on their children successively. For ingenuous manners first made us noble, marked out and advanced our family first to honour; with equal reason, and more facility, will such manners preserve us noble, which is most certainly effected by education; otherwise the estate I leave you will be but as rich trappings upon an ass, and render you more ridiculous: wherefore, whatsoever you leave your heirs, (and now I speak to your posterity in you,) be sure to give them a learned and liberal education; there being, in my judgment, no other way to secure you from falling from honour, and from the despite of fortune. This which I have said concerning your duty to me, is also applicable to the memory of your excellent mother, for a personal observance you cannot pay her. I most strictly charge you, often to call to mind, that you and your brother have entered into a solemn engagement unto me, under your hands, to imitate the honours and excellencies of that dear saint, the best of wives, the best of mothers and friends. Be religious in the performance of it, as you expect my blessing. Remember, Frank, she had more pangs in your bringing up, than bringing forth, and she has been an excellent nurse to your mind, regarding more the health and straitness of that, than of your body, though this was cared for with the greatest tenderness imaginable. The truth is, you owe her so much that you cannot clear your obligation by any other way; nothing can discharge you, and acquit you to her also, but by being such to yours, as she was to you; thus her memory will be honoured, and I shall profess myself satisfied.

Affection to Brothers and Sisters.

As for your carriage towards your brothers and sisters, I must needs say, that your natural kindness towards them now, gives me great hope that you will be a loving brother hereafter. And be so, Frank, as you expect the blessing of God, and my favour. Besides, your interest will require this from you; because a numerous, wealthy, and ancient family, entire, and agreeing within itself, with all its dependents and relatives, cannot easily be wronged in such a country as this. I know very well how little it can suffer, and how much it can do; but then it must be, as I said, entire. The dying father's bundle of arrows in the fable, has an excellent moral, to show, how invincible love and union are. And that you may rightly understand me, this love of yours to them, must not only be in affectionate words, kind entertainment, and the like, but in a hearty real performance of all good offices that may tend to the advantage of their estates and reputation; study to do them good, and stay not for opportunities offered,—snatch them rather, and prevent their wishes. This is a noble way of obliging, and by this means you may make them your friends, a dearer name by far than that of brother or sister, and which, perhaps, may be repaid to yours, though yourself may not need the return; for I must tell you, kind offices have been remembered when the bestower has been rotten; and the grandchild hath been thanked, sometimes relieved, for the grandfather's kindness. Insomuch as the courtesy to your brother may prove a charity to your child, think seriously of this, and remember it. But that I may be thoroughly understood in this advice, your love doth not end here, and I am not fully obeyed if you only love them in that manner which I have expressed: you must endeavour that they love one another also. To this end, be sure to put out the fire of discontent, if any appear, or but the smoke thereof, presently, so soon as it doth appear; and be careful to put it quite out; for smothered discontents break out afterwards with more violence. And, herein, after my decease, you are to show the authority of a father, as well as the love of

a brother, to your family; for which purpose, you ought to enable yourself with those abilities of understanding and judgment, that you may be a person fit to be sought unto, and to be relied upon. This will give you authority: for both sides will be confident that your equal affection will not suffer you to deceive them, nor your sound reason to be deceived yourself.

Affection to Kindred.

This advice I must carry also into my next particular that concerns your kindred, which, for the former reasons, you must also labour to preserve in amity, at least the major and better part of them; and it will require a very good skill; but once happily effected, it must needs bring you great reputation. Let your outward deportment be full of respect to all your kindred, but reserve to yourself a secret mark and character of each. And take heed of suffering them to come within you; yet thrust them not off. Gentleness, but managed with discretion, will be sometimes necessary, yet distance and gravity must presently step in to secure it from presumption, and protect it from abuse. I should say more concerning this, but I refer you to my more secret instructions, where you shall have, God enabling me, a particular account of those friends and servants to your family, whose counsels you may follow, and whose service you may trust.—Frank, you are now setting your foot into the world, and before you place it, look about you, and consider that you can hardly set it but upon a snare, or a thorn, which calls upon you both for care and courage. With these, take my experience for your guide; and, if you follow not my directions exactly, which frees you from all danger, yet tread as near as you can; you shall suffer the less; slip you may, fall you cannot.

Manners.

I have observed, that the greatest mischief to our manners proceeds from a mistake of the nature of things; learn, therefore, first to make a right judgment of things; esteem not a feather, and slight a jewel; know that nothing is beautiful, great, or your own, but only piety and virtue. Riches are not great revenues, noble houses, money, or plate; but not to want that which is necessary to support a moderate and ingenuous condition. Glory, is to hear well for doing good; honour, a reverence for being virtuous; power and command, an ability to oblige noble persons; nobility, heroic actions, or to be like noble ancestors; generosity, a natural inclination to virtue; health, such a constitution of the body as renders the mind vigorous; beauty, a fair soul lodged in no unhandsome body; strength, not to be weary in virtuous actions; pleasure, those pure, firm, lasting delights, which arise from those things alone which belong to the understanding and soul.

After you are able to judge of things, having kept off the servile yoke which opinion hath laid upon most men by imposing false names, and governing the world by that cheat; after you can plainly see a rich man to want those things which he has, and a high content in poverty; and after you can discern a great man, in all his liberty, chained like a slave to his lusts and idleness, and another free in his fetters;—this done, to fit you for conversation, receive these following directions.

First, because the eye doth make the first report of the man, and as she tells her tale, so, for the most part, the presence is liked or disliked, (though sometimes very unjustly,)—to avoid prejudice, be sure to put yourself into good fashion; and, without flattery, I may tell you, but do not hear it without thankfulness to God, you have a body every way fit to bear a graceful presence, answerable to your rank and quality. But take heed of affectation and singularity, lest you *act* the nobleman, instead of *being one*. And whether you stand, sit, or move, let it be with such a becoming, pleasing gravity, as that your very behaviour may commend you, and prevail for a good opinion with

the beholder. Before you speak, let your mind be full of courtesy: the civility of the hat, a kind look or word, from a person of honour, has bought that service which money could not; and he that can gain or preserve a friend, and the opinion of civility, for the moving of the hat, or a gentle look, and will not, is sillily severe. Spare not to spend those things which cost nothing; be liberal of them, but be not prodigal, lest they become cheap. I remember Sir Francis Bacon calls behaviour the garment of the mind;—it is well resembled, and expresses the behaviour I would have in proportion to a garment. It must be fit, plain, and rich; useful, and fashionable. Frank, I should not have advised you to such a regard of your outside, the most trifling part of man, did I not know how much the greatest part of the world are guided by it, and what notable advantages are gained thereby, even upon some very wise men; the request of an acceptable person being seldom, or at least unwillingly, denied. Yet take heed of minding your behaviour too much, lest it pilfer from your consideration, and hinder action. It is at best but a letter of commendation, or, like a master of ceremonies, presents you to have audience. If something be not well said or done, you are but a handsome picture, the pageant or show of a man.

The next thing that fits you for conversation, and is indeed chiefly to be laboured for, is a GRACEFUL MANNER OF SPEAKING, in a distinct, well-tuned voice, without stammering, lisping, stopping, or repetition. And let these be your rules and caution in discourse.

1. Be sparing of speech. Some do it to be suspected for wise men: yet do you speak sometimes that you may not be thought a fool; but let the little you utter be very much to the purpose, and therefore frame it within before you set it forth, still observing the point of your discourse, and go to that directly. If it be a knot, untie it skilfully. Always have respect to a grey-haired experience, and famed understanding, if such a one be present.

2. Let your language be clear, proper, significant, and intelligible, fitted to the subject, which, as near as you can, should be according to the humour of the persons you converse with: and this being various, it is requisite that your abilities be various also. As in all things else, so in this of speech, be a strict observer of decorum. Speak not scholastically to a lady, nor courtly to a plain man. And take heed of surfeiting the ears of your hearers, seeing that the best discourse is like sweetmeats, which quickly cloy if they become constant food, and like perpetual music, which loses its charms. Therefore, still leave your company in an appetite to hear more, baiting them sometimes with short offers, so cunningly as that they may invite you, and press you to speak on. Did I fear in you a poverty of speech, or should you find at any time a slender stock, I should entreat you to good husbandry. Above all things avoid common places: they are fulsome and ridiculous.

3. If your genius leads you, and I hope it does, to affect a pleasantness of wit, this will charm and win upon all companies. And let me tell you, that a story, and a fit well-chosen tale, well told, have effected that which a more serious and wise debate could never accomplish. The Spanish are singular in this kind, which renders them the best company in the world; and you have often heard me say, that it was the best music I ever heard in Spain. Their gravity in the narration sets off a story exceedingly well. Imitate it, if it be possible; and if you can, get the appareling the same tale in a various dress, that if you should chance to tell the same again, either it will not be known in its disguise, or it may again please because of its variety: neither were it amiss if you sometimes seem to forget to show your dexterity that way. By no means affect scurrility, and whet not your wit on a dull adversary. It is no way generous to raise mirth, or to triumph over a fool, whom to overcome can be no victory, when the contention itself was dishonourable. If you meet with a proud, vain, self-conceited man, it may become you

well to put such a one out of countenance, so it be done handsomely, and like a person of honour; for all men are well pleased to see a vain man well rallied.

4. Be not dogmatical and peremptory in your opinion; it will be long before that become you;—but having spoken, as you think, reason, if it be not allowed of, speak it again, and leave it calmly to censure.

5. Be very careful of falling into passion; for why should you be angry that another is not able or willing to understand you? Let me tell you, it is the sign of a very feeble spirit not to be able to endure contradiction: and therefore, if you have a mind to gain reputation upon any one by dispute, try if he can be moved. If he may be, then anger him, but without just offence. You cannot wish for a greater advantage than his passion will give you. For anger, in dispute, is like an unquiet horse in a dusty way; it raises so much dust in the eyes of the understanding, that it blinds it, and puts it out: it will lay the enraged disputant so open, that you may hit him where you please, and he cannot put by one fallacy. Besides, many have overcome, by suffering the enemy to beat himself out of breath.

6. If you would render yourself pleasing to any person you have a mind to oblige, propose then such a subject as you know he is well skilled in, most men being desirous and pleased to show their own excellency: and you will not lose by it neither; for the experienced soldier shall tell you more of the art of war, and a well-practised lawyer of an adjudged case in law, in half an hour, than all the books of both professions can teach you in a month, if perhaps at all.

7. If you have a desire to make a show of yourself, to discourse of that you are best known in, take heed of rushing or breaking in upon it. It will appear pedantical, and discover an affectation which you should carefully avoid. The slight of this must be by degrees, approaches, and goings about, to steal upon the argument, and draw some of the company insensibly to begin it.

8. Some men are good at a short turn, or quick reply, who languish and are tired in a large discourse: others are nothing quick at hand, but yet their strength of reason brings them up at last. Could you join both these together, and make them one ability, you would soon appear a great master of language.

9. I could wish you had the skill to maintain paradoxes; not to that purpose for which some cross humourous wits employ them, merely for contradiction and ostentation,—but for the sharpening and stretching of your wit. If discreetly and *modestly* handled, they will afford delight, set you off handsomely, and render you, to quick apprehensions, very acceptable.

10. If to these you add modesty of countenance and speech, in one of your birth and parts they will render your conversation sweet and charming. Therefore fail not, upon occasion, to be master of a great modesty, without, however, forgetting the exercise of the dignity suitable to your station; but when you show the latter, let it be with gentle temper, in a sweet and well-commanded spirit.

Now, Frank, you being thus fitted with comely presence, and furnished with good language, and sufficiency and dexterity of discourse, I will proceed to your EMPLOYMENT.

(To be concluded in our next.)

ANECDOTE *of a* LITTLE GIRL.

HAVING recently visited one of the villages in Cambridgeshire, to preach at an association of ministers, at which collections were made in behalf of the Baptist and London missions; returning home the next day, I called on a few individuals in another village, in the same county, by whose benevolence the sum obtained on the preceding day was increased. After I had done this, and was again pursuing my journey, a little girl, with cheerful countenance, presented herself to my notice. Her father, at a small dis-

tance, said, "Sir, my daughter wishes to shake hands with you." With this I readily complied, supposing she only intended an act of friendship; but to my surprise she put a *sixpence* into my hand, saying she wished to give that to the collection I had been making. With this unexpected donation I was much pleased, and thanked the sweet dear for her kindness to the missionary cause; mutual pleasure was felt on the occasion, for she discovered evident marks of high satisfaction.

This circumstance, not great in itself, becomes important for the instruction it affords. Your juvenile readers may learn from it how to assist the interests of religion, and, through the blessing of God, be the instruments of much good in the world. To contribute to the support of missionary exertions cannot purchase for them the pardon of sin, or the favour of God; these blessings can only be enjoyed by a living faith in Jesus Christ; yet it is pleasing to see them offer to the cause of God what would otherwise be spent in useless toys. It also tends to habituate them to acts of kindness, which may be of great use both to themselves and to society in their future life. Children frequently devote small sums of money to no good purpose, which, in addition to the criminality of waste, begets in them a disposition to extravagance.

Expensive habits begun in early life often continue to old age. If they have money to call their own, they should be taught to give, at least a part of it, to alleviate human misery. Were this principle generally inculcated in religious families, many a sixpence, and perhaps some pounds, would be obtained every year towards the diffusion of divine truth. Youthful reader, hast thou ever given any of thy sixpences to promote the spread of the gospel? Recollect, thou art accountable to God, not only for the money which comes into thy hands, but also for all thy other mercies. If thou do not improve them to a good account, they may rise up against thee in judgment at the last day.

Remember thy Creator in the days of thy youth, and show thy regard to him by studying to know and do his will. If thou hast it in thy power, give something towards the spread of the gospel, both at home and abroad. Millions of poor children in heathen lands are taught to worship idols, which can neither see, nor hear, nor speak, whilst thou art taken by kind and tender parents from sabbath to sabbath to hear the word of the living God, which proclaims a Saviour, able to save from sin and hell. Beg of God to enable thee to improve these favours to thy salvation, and rightly to feel for those who sit in darkness and in the shadow of death.

B. C.

Obituary.

MR. ZACHARIAS BARNES, Aged 77.

Mr. Z. Barnes was born at Warrington, November 27, 1742, o. s. He was from his childhood the subject of serious impressions, and the work of grace in his soul was so gradual, that he could not date it from any particular period. He came to reside in Liverpool between the age of sixteen and seventeen. He was married, January 28, 1767, to Esther Livesly, daughter of Mr. John Livesly of Liverpool, who was an honourable and useful deacon of the Particular Baptist Church in that town for many years. This union was long and happy, and was productive of a numerous offspring. Mr. Barnes had nine children, five

of whom are still living; and at the time of his decease he was surrounded by twenty-five grandchildren. He joined the church now meeting in Byrom-street when he was thirty years of age. He was one of the principal persons concerned in bringing to Liverpool the late Mr. Samuel Medley, who was a great blessing to that town and neighbourhood. The name of Medley will long be remembered in Liverpool with veneration and respect. The memory of the just is blessed. The most intimate friendship subsisted between Mr. Barnes and Mr. Medley until death parted them. Mr. Medley usually called him his old friend, and would often say, "How shall I be able to preach Brother Barnes's funeral sermon?" But he was spared this painful task: it devolved on the present pastor, who lost, in the removal of the deceased, a faithful friend, and a wise counsellor. Mr. Barnes was an honourable member of the church forty-seven years; and during forty-four years of that time he fulfilled the office of deacon with great wisdom, unfeigned piety, and a persevering and disinterested zeal. He had the happiness of seeing the church raised from a low state to its present condition; to see the enlargement of one place of worship, and the erection of another: and he maintained, during his residence in Liverpool, for more than sixty years, an unblemished reputation, and died beloved and lamented in the seventy-eighth year of his age. He entered upon life with a determination, through grace, not to neglect his soul, his family, his business, nor the church. As a Christian, he was a man of prayer; the Bible was the man of his counsel: his meditation was therein day and night. As a husband and father, he was all that is kind and affectionate. He walked in his house with an upright heart, and his family devotions were peculiarly serious and edifying, and will long be remembered. He discovered great tenderness of conscience, and a concern to acknowledge God in all his ways. When one of his children asked his advice respecting an important step in life, he said, First be concerned to please God; then please yourself, and you will please me. He was a conscientious observer of the Lord's-day, and uniformly exhibited the ut most care and anxiety to avoid the least appearance of evil. As a man of business, he manifested great discernment and decision. Possessing a strong mind, well stored with general and useful knowledge, and having an extensive acquaintance with men and things, he pursued his business with such prudence and industry, as under the blessing of God issued in extensive and permanent prosperity. His business was his pleasure, and he always entered upon it with prayer. The first thing he did in his counting-house every morning was, to offer up an ejaculatory prayer, and to write a verse of scripture. This was his constant practice, and was the means of furnishing his mind with ample stores of Bible knowledge. In transacting business, he gave as little trouble as possible. Indeed, his commercial engagements were executed with such dispatch and correctness, as secured to him the esteem of men of all ranks and conditions. His punctuality in business did not occasion him to neglect the worship of God, either in public or private. He was regular in his attendance at church-meetings, prayer-meetings, and weekly lectures, as well as on the Lord's-day, as long as health and strength would permit. He united to a degree more than is often found, seriousness with cheerfulness, and fidelity with affection; and he possessed, in no common degree, that wisdom, which so well adjusts the affairs of business and the duties of religion, as not to suffer the one to interfere with the other. The welfare of Zion lay near his heart; and he conscientiously gave at least the tenth part of his income for the support of religious and charitable institutions. In his last illness he was deprived of speech; but his life had spoken volumes, and his patience, calmness, and serenity, spoke in his death. One of the family requested that, if his mind was supported and happy, he would lift up his hand. He immediately smiled, and did so.

His end was peace. The corpse was interred in the burial-ground at Low-hill, Overton, September 26, 1820, when a crowd of mourners testified their last tribute of respect to departed worth. On the following Lord's-day the pastor of the church preached a funeral sermon from the text selected by the deceased, viz. the 21st verse of Jude, *Looking for the mercy of our Lord Jesus Christ unto eternal life*;—a text which described the object and ground of his hope, and the frame and temper of mind which that expectation excited and cherished. May our last end be like his!

REV. THOMAS FLETCHER.

Died, April 15, 1820, in the forty-seventh year of his age, the Rev. Thomas Fletcher, Pastor of the Particular Baptist Church at Burton-upon-Trent.

He was born at Linton, a hamlet in the parish of Greasely, Derbyshire, March 31, 1774. We are not acquainted with any circumstances in his childhood and youth which appear necessary to be mentioned; but we are informed that, in his twentieth year, his Bible became his constant companion. June 15, 1794, he was baptized, and became a member of the church at Burton, which had then been formed about four years; and September, 1798, he was chosen Deacon.

It was not long after his appointment to this office, that a dark cloud overspread the church; and in the year 1800 public worship was forsaken, and the house of God neglected. Mr. Fletcher, when giving an account of the steps which led to his being engaged in preaching the gospel, refers to this gloomy season, and says, "For some time I was in an awful backsliding state. The perishable things of time and sense had diverted my attention from the important concerns of my soul, and therefore I was very little concerned about the state of the church. But it pleased God to awaken me from this lukewarm state; and, after being for some time greatly alarmed by the remonstrances of conscience, I was enabled, as a poor guilty sinner, to make application to God for pardon, through the atoning blood of Christ. No sooner did hope spring up in my mind, than I became anxious for the revival of the Redeemer's cause, and immediately consulted with others about re-opening the doors of our place of worship, and again uniting in the service of God. This was now happily accomplished; and we began with prayer and reading the scriptures, occasionally introducing sermons. It was at this time that I began to speak a little in the name of the Lord; and as it seemed to have a good effect, I considered it my duty to go forward. This consideration, together with the desire of the friends, has led me thus far to persevere: and I have reason to hope, that my poor attempts have not been altogether in vain. It is now my wish, in compliance with the desire of the church, to proceed in preaching the unsearchable riches of Christ." It appears, however, that, although he continued to preach at Burton for several years, when other assistance could not be procured, there was not at that time any intention of inviting him to become the pastor.

In the commencement of 1809, the prospects of the church at Burton became much more encouraging. On the 10th of May a pastor was ordained over this little society, whose labours excited much attention, and raised expectations of great success. But these pleasing anticipations were not realized; for such an alteration took place in the sentiments of their newly chosen pastor, as compelled the church to dissolve their connexion with him in June, 1812. Preachers were now sought after in various directions; when, after having heard several, without any prospect of being suited, the members of the church began to think they had too much overlooked the disinterested services of Mr. Fletcher. They invited him to preach to them six months, on probation for the pastoral office: this he did with much acceptance, and was ordained December 6, 1815. Messrs. Jarman of Nottingham, Davis of Derby, Brook of Tutbury,

and Jarvis of Newark, were present at his ordination.

In the exercise of the pastoral office, Mr Fletcher manifested the tenderness of a father, for many years watching over the interests of this church with anxious solicitude. He was well acquainted with the circumstances of all the members; and his unremitting exertions to promote their temporal and spiritual advantage, produced a strong attachment to his person and ministry. He studiously aimed to promote fervent love among the members of the church; and regularly met the serious young people of the congregation in the vestry, for the purpose of free conversation on religious topics, as well as to introduce them to such society as he hoped might be useful to them. By this conduct he obtained the affections of his hearers; and though his preaching was simple and unadorned, he had a very attentive audience, to whom his humble and faithful labours were highly beneficial. Several additions were made to the church, and Christian love abounded. It may indeed be doubted whether there ever were such encouraging prospects, as at the very period when the affectionate pastor of the little flock at Burton was laid aside from his work. This afflictive event took place on Lord's-day, February 16, 1820; when, after preaching and administering the Lord's-supper, he was unable to meet his friends in the evening, and never afterwards resumed his work among them.

For some time previous his health had appeared in a declining state. In a letter which he wrote to his daughter, he remarks, that she was then without a mother; and that he sometimes feared, from what he felt, that she would soon be without a father too. He then admonished her to seek to God to be her father against such a day. He did not appear, however, to apprehend the affecting termination of his illness, until the 6th of April, when, with sweet composure of mind, he said he believed himself to be a dying man. On the next day, while labouring under much pain, he said to one of the members of the church, that he believed his time was at hand, quoting those lines of Dr. Watts:

"Jesus can make a dying bed
Feel soft as downy pillows are,"

Then, lifting up his eyes to heaven, he said with much emphasis, "Yes, he can." Afterwards he said, "Well; shall not God the Judge of all the earth do right? He must, he will do right. Though I die, I shall live again." In these affecting circumstances, he urged on all who visited him, the great necessity of repentance towards God, and faith towards our Lord Jesus Christ. On the Independent minister, Mr. Clark, saying to him, "Brother, God is good," he earnestly replied, "Yes, he is gracious too; he is gracious too." At another time, when repeating those well-known lines:

"Though painful at present,
'Twill cease before long;"

A friend added,

"And then O how pleasant
The conqueror's song!"

"Yes, (replied he,) that's it."

For a few days before his death, his recollection failed him; and being overpowered with disease, he was incapable of saying any thing on the state of his mind. But on the 13th of April he so far recovered, as to unite in singing the 54th Hymn in the 2d Book, beginning,

"My God, the spring of all my joys."

On the 14th, he was much convulsed. He once exclaimed, with great earnestness, "Impossible, impossible, that the soul should be lost, being firm on the rock." After this the fits returned more frequently. When coming out of one, he said, "I am yet alive," which was the last sentence he was heard to articulate; and at twenty-five minutes past three, A. M. he fell asleep in Jesus.

Mr. Fletcher was twice married, and enjoyed much domestic happiness in the connexions he formed. His first wife died December 28, 1806, leaving three children, one of whom soon followed its mother to the grave. He was married again in the early part of 1808, and lost

his second wife in July, 1819, so that by his death his four children were left without either father or mother. May we not hope, however, that the Lord will take them up?

Though in the early part of his ministry he felt the truth of the proverb, that a prophet hath no honour in his own country; yet by his humble, prudent, and amiable deportment, he so far overcame this prejudice, that his preaching was well attended; and at his death, Churchmen, Dissenters, and Methodists united in paying the most marked respect to his memory, evincing that the most disadvantageous circumstances shall not prevent the fulfilment of the Divine declaration, "Them that honour me, I will honour." Such was Thomas Fletcher, the plain, faithful, and affectionate pastor of the church at Burton-upon-Trent: and though he is now taken from the church on earth, it is pleasing to call up to our recollection his dying words, "I am yet alive." Yes, in the seals of his ministry he still lives on earth; and now that he has ceased from his labours, he lives in heaven, where, with ineffable delight, he waits to behold his works follow him into the blissful mansions of eternal day.

ANN SCROXTON.

Ann Scroxton, daughter of the Rev. John Scroxton of Bromsgrove, was born February 13, 1808. Previously to her affliction, (a palpitation of the heart, which began in January, 1817, and terminated in a decline,) she was lovely in her person, and mild in her manners. She was fearful of a falsehood, attached to the house of God, and given to prayer; and these amiable qualities brightened during her illness. It was affecting to see her love to the house of God; for when her strength failed, so that she could not walk, she went with the assistance of two crutches; and when she could no longer walk with them, she often cried to be carried thither, and received that indulgence as long as she could sit when there.

The last four days were the most painful of her affliction. She many times in a day begged her father to pray for her, that the Lord would give her faith and patience, and prayed herself to the same effect. She would cry out, "How long! how long! When will it be over? Lord Jesus have mercy on me a poor sinner; prepare me for thyself." After her father had been praying with her, she would say, "That is what I want."

In the last few days of her illness, she frequently prayed to the Lord Jesus for mercy, faith, patience, and preparation for death; and for her parents, brothers, sisters, and friends.

Observing an aged friend come in, she said, "Soon shall I see dear Mr. P. come to heaven."—She wanted all to pray for her, and was afraid to neglect prayer, lest thereby she should offend the Lord. She loved good books; and was much pleased with reading the lives of good children, and the obituary part of the Baptist Magazine. These books she has often read till nature seemed exhausted, and they dropped from her hands. Books of amusement were sometimes sent her; but her reply generally was, "These are not what I want."

It was a great trial to her to leave her parents: she longed to take them with her. Her affectionate expressions and looks can never be forgotten; but towards the last she was enabled to commit them, and her brothers and sisters, to the Lord, begging they would not grieve for her, but would pray "that the Lord would take her to himself."

During her long illness, she often read and sung many suitable hymns with great interest, and begged her parents to sing, even in the middle of the night, when their hearts were overwhelmed with grief. A little before her departure, she said to her mother, "You often told me my affliction would be for my good: I did not then think so; but now I see it."

On the 14th of September, after bidding her friends farewell with looks of the most ardent affection, she endured a few sharp struggles and sunk into the arms of dea

On the 24th, a funeral sermon was preached to a crowded audience, from Ezekiel xxiv. 14, "Son of man, behold, I take away the desire of thine eyes with a stroke."

RECENT DEATH.

Died, at Arlingham, near Gloucester, on Tuesday the 24th of October, 1820, Mrs. Hannah Carter Rippon, wife of the Rev. T. Rippon, late of Swansea; fourth daughter of the late Mr. Henry Carter, of the above place; and nearly six years a truly pious and exemplary member of the Baptist Church in Broad Mead, Bristol.

The variety and superior order of her mental endowments, natural and acquired; and her unaffected, habitual, elevated, and attractive piety; procured her the esteem and respect of all who knew her, and qualified her most effectually to fill and highly to adorn the station she occupied, and rendered her the pattern and the ornament of her sex. Her rare virtues, all derived from the original source of moral beauty and excellence, excited in her friends the most cheering hopes of her permanent and extensive usefulness on earth; and the heart-rending disappointment is accompanied by the consoling and firm persuasion, that her redeemed and purified spirit is gone to embellish the society, and heighten and participate the joys, of the celestial family, and to act an ineffably more sublime and ennobling part in the presence of her adorable Redeemer.

She was long and very heavily afflicted, her disease being pulmonary; but she uniformly numbered her afflictions with the most blessed and important of her Heavenly Father's visitations; and during the whole of her illness, and especially as the dissolution of her lovely body approached, her conversations and her conduct produced the most powerful and pleasing testimony to those who were with her constantly or occasionally, of the reality, the efficacy, and the value, of the divine religion of Jesus Christ.

The interesting history of her life and death, necessarily known to but few, presents a subject for a rather full memoir, by the compilation of which her bereaved and sorrowing husband hopes to beguile his grief, and to interest and benefit her friends; and an epitome of which will, it is hoped, be prepared for the columns of this work.

She was born December 4, 1792; married May 15, 1819; and became the joyful mother of a most lovely and healthful daughter March 29, 1820. On July 6th, after three days' illness, this little angel preceded her weeping mother to the realms of eternal purity and bliss.

"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." T. R.

Review.

On Protestant Nonconformity. By Josiah Conder. 8vo. Bds. 2 Vols. 617 Pages. 14*s.*

That it is the duty of every man to worship God, is a position few will have the folly or hardihood to deny. This is not an obligation imposed upon us by the stern mandate of arbitrary authority, but one that necessarily arises out of the acknowledgment of his being, the perfection of his moral character, and the relation we sustain to him as the offspring of his hand, and pensioners upon his bounty. If it had not been expressly enjoined upon us by a revelation from himself, *Thou shalt worship the Lord thy God, and him only shalt thou serve,* the duty would still have been imperative, to *wor-*

ship and bow down, and kneel before the Lord our Maker; for we are his people and the sheep of his pasture.

Now if it be conceded that every man is under an indispensable obligation to worship his Creator, his *right* freely to perform this duty according to the dictates of his own conscience, will necessarily follow, unless it can be shown that men have no right to perform an acknowledged duty, or that a conscientious discharge of duty is not essential to its moral character. No devotional service, it ought never to be forgotten, can be acceptable to God, unless it be a voluntary and spiritual exercise. *Bodily exercise profiteth little. God is a spirit, and they that worship him, must worship him in spirit and in truth.* He requires the unreserved homage of the heart. And whatever forms or fervency our devotions may assume, if they be not the genuine expression of internal feeling, in vain do we address them to an Omniscient Being: instead of securing his benediction, they will meet with his reproach. *This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. Bring no more vain oblations; your new moons and your solemn assemblies I cannot away with.*

Neither will it suffice for the purposes of faith, that we subscribe to any religious formula, however scriptural the articles contained in it, unless we *obey from the heart that form of doctrine which is delivered unto us.* Faith does not consist in a simple apprehension of the truth, but in a sense of its vital energy, and supreme importance. It is not an intellectual attainment, but an operative principle. *It is the gift of God.* Its implantation in man is the work of that divine Agent, to whom the recesses of the mind are alone accessible. The enlightening and sanctifying influences of this celestial Visitant, constitute a prominent feature of that system of mercy which infinite Wisdom has devised to meet the exigencies of our fallen nature. Hence it is that in scripture, the commencement, progress, and consummation of true religion in the soul, are uniformly ascribed to this invisible agency: we are *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,* by whom also we *are sealed unto the day of redemption.*

We have the more enlarged upon these principles, because we believe, with the author of the work before us, that a correct view of the spiritual nature and divine origin of Christianity is vital to the question of Protestant Nonconformity.

"Christianity, on account of its spiritual nature, can in no sense be made visible, and the profession of it, disconnected with the religious principle, is altogether worthless: it is not obedience of any kind, but an aggravation of delinquency." P. 21.

"Every thing in religion is of a moral nature; every thing, therefore, in order to possess the character of religion, must be uncompelled. Nothing short of an obedience purely voluntary and spiritual, can be acceptable to the great Object of religious fear, and the production of this principle in the heart is the design of Christianity. If this obedience could be produced in any other way, it would be of no value. Secular inducements may bias the mind to the side of truth, may dispose a man to believe on the strength of a less degree of evidence than would otherwise have been sufficient to satisfy the pride of his understanding; but if his belief, or his obedience, partakes of no higher character than that of an action thus involuntary as respects the understanding, or impure as respects the motive, it is not religion; the ends of the Divine Government are not fulfilled in the character of that individual." Page 71.

No means employed to propagate the gospel are lawful, or will prove efficient, but those which its Author has appointed. Every attempt to impose upon mankind a form of worship, or a system of faith, by the intervention of secular power, betrays a melancholy ignorance of the design and essential character of Christianity. Religion, if it has any power, operates upon the consciences of men. It places before the mind the invisible realities of an eternal world;—and as human sanctions can add nothing to the magnitude or solemnity of these objects,—neither can they supply any additional evidence as to their reality, or invigorate that principle of faith, by

which alone they can be apprehended. It is not in the nature of pontifical decrees, or parliamentary enactments, to supply laws to the conscience, or light to the understanding, or impulse to the affections, or motive to the will, at least none but what would destroy the religious purity of the action it impelled. The force of truth is the only power, the cords of love the only fetters, Christianity employs; and had not the Spirit of Intolerance been as blind as it is cruel, it must have perceived the inadequacy of any other in such a service. *The Word of God is the sword of the Spirit;—Whose love also is shed abroad in the heart by the Holy Ghost which is given unto us.*

Sin has extinguished in the soul that moral sense of the divine excellence which it once enjoyed; and enveloped its spiritual perceptions in darkness; and to expect to meet these evils by any political expedient, betrays not less egregious folly, than to expect to rekindle the spark of vitality in the dead, or scatter the shades of midnight, by physical force. Vain is it in man,—whether he be called Prince or Pontiff,—to seek to extend his empire over the intellectual and moral worlds. Conscience is the exclusive domain of that Being to whom alone it belongeth to *quicken whomsoever he will;* and who, *having commanded the light to shine out of darkness, can shine into the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

Religion does not even require to lean upon the arm of secular power, to assist its progress through the earth. It is true, it has hostilities to encounter, but it has energies of its own. Its *weapons are not carnal, but mighty through God, to the pulling down of strong holds. My kingdom,* said the Redeemer, *is not of this world, else would my servants fight.* Every attempt to blend the church and the world is an attempt to effect an unnatural alliance. *The friendship of the world is enmity with God.* Between the two there can be no coalescence, for there is no affinity. The genius of Christianity, and the character of its Founder, alike forbid the union. *The kingdom of God cometh not with observation.* It is silent in its progress, and unostentatious in its character; and flourishes most, remote from the noise and tumult of secular interests.

When Christian Emperors, heedless of its native simplicity, have sought to render the gospel more imposing, by attaching to it the empty and artificial distinctions of worldly greatness, they have only impeded the cause they professed to accelerate; for religion has always declined in purity, just in proportion as it has advanced in splendour. It has for ages been the most frightful anomaly of the moral world, that he who was born in a stable, who expired upon a cross, and who, during his residence upon earth, had not where to lay his head, should be represented by a train of followers, seizing with rapacity upon the very things which he despised, and who, instead of being clothed with his humility, are solicitous only to invest themselves with the insignia of secular grandeur. Well was the voice of warning at length heard in reference to such a church, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

The Author's object in the work before us is, "to redeem the subject of which it treats, from the disadvantages of fugitive controversy; and to exhibit the principles of Nonconformity, as a coherent system of religious and political truth; and in this object we think he has well succeeded. He takes an ample view of his subject, and, in his method of discussing it, discovers the happy union of a mild temper and a vigorous understanding.

His conviction of the truth and importance of the cause he advocates, appears to be the result of extensive reading, patient research, and matured reflection. His reasoning is dispassionate and clear; and if prejudice be not subdued by the cogency of his arguments, it will not be inflamed by the bitterness of his spirit. He does not feel it necessary in the defence of truth to have recourse to invective, but has well fortified his positions by the

concessions of some of the most distinguished members of the establishment.

Of the contents of these volumes, our limits will not allow us to give any formal analysis. The nature of true religion; the character and design of its institutions; the spirituality of the Christian economy; the sufficiency of the scriptures for the purposes of faith and practice; the origin, constitution, unity, government, laws, and offices of the Christian church; the many corruptions which adhere to an establishment, and are fostered by it; with a variety of other topics; successively pass under inspection.

We are not sure that the most valuable part of these materials might not have been arranged in a form in which the principles of Nonconformity would have appeared less diffuse, and the arguments more consentaneous; but upon the whole, the work reflects great credit on the talents, the industry, and the piety of its Author.

(To be concluded in our next.)

Anxiety Directed; a Sermon preached August 9, 1820, at Salters'-Hall, before the "Home Missionary Society," and published at their request. By William Jay. Hamilton and Westley. 1s. 6d.

If the value of a sermon is to be estimated by its evangelical sentiments, and its practical tendency, by its appropriate directions and faithful exhortations, then, this is a good sermon; far better than most that is preached, and the best that we have seen published for the purpose of exciting Christian zeal and activity for extending the gospel to those destitute towns and villages in our own country, which are as yet without its heavenly light and cheering influence: the direct tendency of the sermon is to promote the disposition expressed by the apostle of the Gentiles, *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.*

From the text, 1 Cor. vii. 32, 33, which, at first sight, appears singular for such an occasion, the author deduces three propositions, 1. That there are things which peculiarly belong unto the Lord. 2. How they are to engage our attention. 3. The obligation we are under to make them the objects of our solicitude.

It is impossible in the confined limits of our work to make large extracts; the following remarks under the third head are selected because peculiarly striking.

"How different are the views and feelings of angels and men! *We* are struck with the merchant, the philosopher, the prince, the hero: *they* gaze with pleasure on the missionary; on the Sunday-school, that is seeking to save the children of the needy; on the broken-hearted penitent, crying 'God be merciful to me a sinner.' *We* are attracted by the wonders of creation, and the productions of art: *they* desire to look into the sufferings of Christ, and the glory that should follow. *We* rejoice in a victory: *they* 'rejoice over one sinner that repenteth.' *We* celebrate the birth of a Wellington: and *they* the birth of a Whitefield—for they 'look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.' What am I saying? God himself cares for these things. In *his* judgment they are of the highest moment. For what purpose did He make this earth, and for what purpose does He continue it? To be a field of slaughter for heroes? A counting-house for merchants? A laboratory for chemists? An observatory for astronomers? No—but to be a theatre, in which to display redeeming grace; a temple, in which to proclaim the tidings of salvation; a school, in which to train up the heirs of life, for glory, honour, and immortality. In these things he delights. These are his glory. To these he makes every thing else subordinate and subservient. To these every thing else must bend, or he will trample it under foot: 'The nation and kingdom that will not serve thee shall perish.' These shall see the 'sun turned into darkness, and the moon into blood;' survive the wreck of the universe; and flourish for ever in the 'new heavens and new earth, wherein dwelleth righteousness.'"

In the application of the subject, the preacher recommends the Home Missionary Society, from considerations enforced by *patriotism*, the *facility* by which its objects might be

accomplished, and the *necessity* which exists for such labours, notwithstanding all the means of instruction provided by the establishment, and established congregations of Dissenters and Methodists throughout the country; and by the *encouragement* the Society had already received, though "but a year old, and yet it has sent forth, and is supporting no less than ten Missionaries."

In concluding the discourse, this eloquent minister says,

"Complain not of the number of these applications. It foretells, it implies good. Would you wish there was no cause for such calls? Would you wish for the same sort of religious dulness and death, which prevailed in this country about ninety years ago, and which would indeed effectually preclude you from all these spiritual exertions? Have you not for years been praying that his kingdom may come, and that his word may have free course and be glorified? And are you displeased with God for hearkening to your petitions? Or did you imagine He would fulfil your requests by miracles, instead of means? Or did you indeed wish Him, that he should carry on the cause, but that you should be excused from the work? You say, 'The times are trying, and we must economize.' We have no objection to economy—we wish many had introduced it long ago—you cannot economize too much, if you run not into meanness and niggardliness. But we hope you will not *begin*, at least, with the part of your substance, which you have consecrated to benevolence. I hope you will see what can be retrenched in servants, and table, and furniture, and dress, before you think of refusing the applications of those, who come to you in the behalf of perishing souls, and in the name of Him who loved us, and gave himself for us."

We recommend this sermon most earnestly to the attention of Christians who feel concerned for the promotion of the gospel abroad and at home; especially to the Members of the Baptist Itinerant and Home Missionary Society.

Deity and Humanity united: or, the Attributes of both Natures ascribed to Jesus Christ in the sacred Writings. A Sermon, preached at the white Chapel, Leeds, on Lord's-day, February 6, 1820; containing some Remarks on a Discourse lately published, entitled, "Omniscience the Attribute of the Father only." By Thomas Scales. Second Edition, 1*s*.

A VERY respectable sermon, founded on Col. ii. 9, "For in him dwelleth all the fulness of the Godhead bodily." Mr. Scales has noticed, at some length, the objection urged against the omniscience of Christ, drawn from Mark xiii. 32. "Neither the Son"—and pleads that it is sufficient to recognize the humanity of Christ. "We may say," he observes, "with truth, that the humanity of Christ did not know the judgment day—though the deity of Christ knew that and *all things*." We are of opinion that it is far more judicious to insist on the interpretation which Mr. Scales has hinted at in p. 21, "It formed no part of the discoveries which he was to communicate." This view of the matter is strongly supported by the idiom of the language employed in that passage, by the context, and indeed by the current doctrine of holy writ respecting Christ as Mediator. See a paper in which this subject is discussed in our Number for October, 1811. Vol. III. p. 416. We earnestly hope this valuable discourse will be useful. Perhaps, in another edition, the worthy Author will mark the divisions more distinctly. The plan is not chargeable with perplexity or obscurity; but we like to see the mile-stones on the road, though the journey may not be long, nor the country through which it passes unknown.

Means of doing Good, proposed and exemplified, in several Letters to a Friend. By John Brown, Minister of the Gospel, Whitburn. Edinburgh; printed for Ogle, Alardyce, and Thomson.

EVERY Christian, from the principle of grace he has received, is disposed "to do good." It is his earnest desire, at the same time, to be suitably directed in this, which is the proper business of his life.

Much assistance in this work—much profitable direction, will be found, at a small price, in this volume.

In the *six* letters, which it contains, various important questions on this subject will be found properly answered. *Who* should do good? *To whom* should we do good? And *What means* should we use for this purpose?

These, and various other topics, are discussed in a pleasing and satisfactory manner in these letters; the fruit of much labour and study.

This volume possesses one very singular advantage above many other works of this, or of a similar kind; that the means of doing good which are proposed and recommended, are likewise *exemplified*. They are thus demonstrated to be practicable; and the usefulness of them is also pointed out. It is not a matter of speculation, but of great and practical utility, which is here taught. It appears to be a truly noble distinction of the Christian character—*usefulness*—"The doing of good."

This volume will be found a truly happy addition to the work of Dr. *Cotton Mather*, entitled "Essays to do good." Let it be read with deep attention, and with prayer to "the God of all grace," to furnish abundantly for every good work. May HE command his rich blessing on it, and cause it to answer its excellent design!

LITERARY INTELLIGENCE.

In the Press.

The Elements of Oral Language; or a Dissertation on the Art of Speech, with respect to its Elementary Sounds, and to the Combination of those Sounds in the Current and Rapidity of Discourse: including also a Universal Alphabet, intended to express with Precision all the Articulate Sounds uttered by the Human Voice, in connexion with their various Modifications; being the Result of an Attempt to facilitate the Acquisition of Foreign Languages, and to furnish a Mode of correctly expressing own own. By John Freeman, Author of the *Method of teaching Adults*, advertised on the cover of this Magazine.

The Pilgrim's Progress, in two parts; by John Bunyan. With Notes, by the Rev. Joseph Ivimey: in which the Work will be elucidated from the Life of the Author, and from the History of the Times in which he lived.

Third Edition of Brown's (Whitburn) Memoirs of Hervey, with considerable Improvements.

Practical Discourse on Baptism. New Edition. With a Preface by the Rev. Mr. Murch of Frome. A Fragment on Christian Communion is added, (never before published,) by the late Rev. William Foot.

Second Volume of Brown's Religious Letters.

Sequel to "The Pleasures of Religion," in Letters from Charles Felton to his Son George. 8s. 6d.

Happiness: a Tale for the Grave and the Gay.

Ninth Anniversary Sermon of the Rev. Andrew Reed's Ordination.

Evangelical Catechism, showing the Way of Salvation 6d.

Joseph Jones's Divine Origin of Revelation. 2s. 6d.

Edmeston's Sacred Lyrics, Vol. II.

Second Edition of Foster's Essays on Ignorance.

A Christian Biographical Dictionary. By John Wilks, Jun.

A new and improved Edition of Lectures on the Christian Sabbath; by the Rev. W. Thorn of Penrith.

The Christian Recorder: a new Periodical Work, published by Jackson and Orr, Glasgow.

Sixth Edition of Buck's Young Christian's Guide.

Just Published.

Dr. J. P. Smith's Scripture Testimony to the Messiah, Vols. II. and III. 8vo. 20s.—Anston Park; a Tale, 6s.—Brown's (Whitburn) Means of doing Good, proposed and exemplified.—Cray's (Associate Congregation, Avonbridge, near Falkirk,) Scripture Monitor for every Day of the Year.—Mr. Isaac Mann's Life of Mr. Joseph Mann of Bridlington, and Mrs. Ann Mann his wife. 1s.—Dr. Winter's Funeral Sermon for the Rev. J. Webb.—J. A. James's Sermon on board the Floating Chapel. 1s. 6d.—Sermon by the Rev. J. Harm, for the Benefit of the Horsham Sunday School.

The Price of Chamberlain's New-testament Church (reviewed in our last) is 28.

Intelligence, &c.

ASSOCIATIONS.

YORKSHIRE AND LANCASHIRE.*

Keighley, May, 24, 25, 1820. Sermons;—Dr. Steadman, Hab. iii. 2; Mr. Stephens, Heb. xii. 1; Mr. Fisher, Dan. v. 27; Mr. Scarlett, 2 Kings iv. 26; Mr. Trickett, James i. 22. Other ministers engaged;—Messrs. Crook, Hargreaves, Mellor, Scott, and Smith. Moderator, Mr. Fisher. Subject of the Circular Letter, drawn up by Mr. Hargreaves, "The Connexion between Free Justification and Holiness of Heart and Life." The next Association is to be held at Colne, June 13 and 14. Increase 52. Number of Members in 35 Churches 2640. Churches and Ministers in this Association;—Accrington, Jackson; Bacup, Dyer; Barnoldswick, Smith; Blackburn, Gray; Bradford, Steadman; Bramley, Trickett; Bingley, Bottomley; Burslem, Hinmers; Clough-fold, Heyworth; Colne, Scott; Gildersome, Scarlett; Halifax, Ackroyd; Haslingden, * * *; Hebden-bridge, * * *; Inskip, Lakelyn; Keighley, * * *; Leeds, Langdon; Liverpool, (Byrom-street) Fisher, (Lime-street) Lister; Manchester, Birt; Masbro', Hudson; Ogden, Hargreaves; Oldham, * * *; Pendle-hill, * * *; Preston, Crook; Rawden, Hughes; Rishworth, Mellor; Rochdale, Stephens; Salendine-Nook, Hyde; Sheffield, Jones; Shipley, Mann; Steep-lane, Milnes; Sutton, Gaunt; Wainsgate, Holroyd; Wigan, Symmonds; York, * * *.

ISLE OF ELY.

On Wednesday, October 18, 1820, the Half-yearly Association of Baptist and Independent ministers for the Isle of Ely, and its vicinity, was held at Isleham, Cambridgeshire, in the meeting-house of the Rev. John Reynolds, late of Stepney Academy. Rev. Mr. Greenwood of Fordham preached in the morning from Acts xix. 20; the Rev. Mr. Drain of Burwell in the afternoon, from 2 Thess. iii. 1; and the Rev. Samuel Green of Bluntisham in the evening, from Isaiah xl. 4, 5.

Collections to the amount of 3*l.* 5*s.* 4*d.* were made at the door after the services of the day, and divided between the Baptist and London Missions. The congregations were numerous and attentive, and it is hoped the Lord was in the midst of them.

The next Half-yearly Meeting to be held at Burwell on the third Wednesday in May, 1821.

* Though this article is dated in July, it did not reach us till December.

ORDINATION.

HILL-CLIFFE, CHESHIRE.

Oct. 12, 1820, John Swinton and James Bradford were ordained co-pastors with Mr. John Thompson over the Particular Baptist Church at Hill Cliffe, Cheshire, (near the town of Warrington,) and two Branches; one at Cherry-lane, in the parish of Lymm; and the other at Little Leigh. The existence of the mother church can be traced as far back as the year 1663. The Baptist Church now meeting in Byrom-street, Liverpool, was originally a branch of the same church. In the year 1714, the church at Hill Cliffe agreed that the branch at Liverpool should be considered as a distinct church. The church at Hill Cliffe has flourished under the pastoral care of Mr. John Thompson more than thirty years. But the venerable pastor being worn out with old age, two brethren were set apart to the pastoral office, to assist him in his abundant labours. Mr. James Lister delivered the introductory discourse, and received their confessions of faith; Mr. Moses Fisher prayed the ordination prayer; Mr. Lister delivered the charge, from Acts xx. 28; Mr. Fisher preached to the people, from 1 Thess. v. 12, 15; and Mr. John Thompson, the aged and venerable pastor, concluded the very interesting service in prayer.

In the evening a double lecture was

preached. Mr. James Hemsley, (Independent minister from Warrington,) began the service in prayer; Mr. Fisher preached from Proverbs xiv. 14; and Mr Listet from Luke ix. 30, 31. The congregations were numerous and attentive; seriousness and solemnity marked the whole of the proceedings; and the impressions made on the minds of many will not be soon effaced.

HANTS AND WILTS SOCIETY.

Sept. 27, 1820. The churches which constitute the Hants and Wilts Assistant Society in aid of the Baptist Mission, held their Annual Meeting at Mr. Miall's, Portsea. Mr. Millard preached from Gal. v. 23, on *Christian Temperance;* Mr. Saffery from Acts xx. 20, 21; and Mr. Clare the preceding evening, from Rom. vi. 1, 2. The brethren Mursell, Tilly, Headden, Franks, Miall, Neave, Millard, Russell, Arnott, and Bulgin, conducted the devotional parts of the services.

In the intervals of worship, an Itinerant Society, in aid of village preaching, was formed, and the business of the Mission attended to.

Including a few subscriptions and collections not in these counties, the Treasurer of this Assistant Society has received for the year, ending September 30, £424 8s. 0½d. The churches are not only entreated to make their collections by the end of September, but from the embarrassed state of the Mission, to use every possible effort in aid of its finances.

The next Association is to be at Broughton, April 18, 1821. The brethren Millard, Hawkins, and Bulgin, to preach.

SOMERS-TOWN MEETING HOUSE.

Oct. 31. The Meeting-house at Somers-town having been consumed by fire on the 8th of last March,—by the advice, and under the inspection of the Trustees and a Building Committee, a new plain Meeting-house, without galleries, has been erected, which was opened on the 31st of October last, when three sermons were preached, by the Rev. Dr. Waugh, the Rev. Dr. Rippon, and the Rev. Mr. Ivimey.—The following ministers engaged in prayer; the Rev. Mr. Jones of Islington; the Rev. Mr. Rayson, Tonbridge Chapel; the Rev. Mr. Allen, Warminster; the Rev. Mr. Richards, Camden-town:—£33 10s. 7d. was collected at the doors.

Much gratitude is due to many friends in London, Berkshire, Wiltshire, Somersetshire, and Hampshire, who have manifested great liberality to the case, and much kindness to the minister, whilst collecting. A balance of £450 still remains, which will require the generous assistance of that part of the religious public, to whom the case has not yet been presented. A gallery has been since erected, at the expense of a few individuals, for the use of the Sunday-school children.

HOME MISSIONARY SOCIETY.

It was with pleasure that we recently recorded the increased attention which has been excited to the moral and spiritual wants of our fellow-countrymen, by the operations of the Baptist British Missionary Society; and it is now with sincere satisfaction that we communicate to our readers the progress of the Home Missionary Society;—a Society whose leading objects are precisely the same with the former, and concerning which, we have already expressed our anxious desire, "that its operations may be as successful, as its commencement has been auspicious.

Its first Anniversary was held on the 9th of August last, when two sermons were preached: the former at Salters' Hall, by *Rev. W. Jay of Bath**; and the latter at Swallow-street, by *Rev. J. Clayton of London*, on which occasion the collections and donations amounted to £230!

Encouraged by the liberality of the Christian public, this Society has already engaged *ten* Missionaries, who are labouring in districts, which, for the most part, have hitherto been much neglected. Although its present income is very inadequate to its growing expenditure, yet the friends of this Infant Institution rely with confidence upon Him, who has all hearts in his hands, that he will provide sufficient means to carry forward their benevolent designs to a triumphant issue.

It is sincerely hoped that the friends of the Baptist British Missionary Society, whose example and zeal, it is confessed, were the means of stimulating to the formation of the Home Missionary So-

* See Page 27.

ciety, will feel the re-action of the same principle, and hail the labours and success of all such Auxiliaries, until moral and spiritual darkness shall be chased from every part of our land, by the light of evangelical truth.

London. J. E.

NOTICE.

The Annual Meeting of the Stepney Academical Institution will be held at the King's Head Tavern in the Poultry, on Tuesday evening, January 16, 1821. The chair to be taken at six o'clock precisely.

Poetry.

REMEMBRANCE OF RURAL WALKS,

After a long Confinement to the Chamber of Affliction,

Written in Bed, 23d April, 1812.

" Acquaint thyself with God, if thou wouldst taste
" His works." COWPER.

There, where those tiny flow'rs of brightest blue,
That help'd to form my simple nosegay, grew;
There, where the *Crouch's* distant banks were seen,
Array'd in various shades of beauteous green;
And *Canewdon's* high tow'r conspicuous rose—
'Twas there my solitary walk I chose.
To me, emerg'd from long confinement's gloom,
How sweet th' uncultur'd wild flow'r seem'd to bloom:
How sweet the distant landscape, long unseen,
The rural path-way, where I oft had been;
There *Lonicera* twines her fragrant bine,
And there, beset with thorns, sweet *Eglantine.*
The *White-thorn* hanging high her snowy flow'rs—
All the wild store which Flora lavish pours,
Greeting th' enraptur'd eye! I seem to see
A new creation rising suddenly.
Where am I? Is it fairy-land? There floats
On ambient air such clear mellifluous notes,
That my wrapt spirit almost seems to soar
" Where pain and sickness shall be felt no more!"
Ye feather'd choir! who, from your leafy homes,
Welcome the languid wand'rer as she roams—
Untutor'd minstrels! let my heart aspire
To hymn with you Creation's bounteous Sire.
Where'er I move, whichever way I bend,
I trace thy footsteps, my Almighty Friend!
When, from my casement, I have view'd afar
The brilliant morn, and many a radiant star;—
When at the midnight-hour, in solemn tone,
The winds have rush'd with loud tempestuous groan;
And when, in Autumn, the dread thunders roar,
Or the pent clouds a mighty torrent pour—
In ev'ry change, terrific or serene,
Thy hand, great Sov'reign, I've admiring seen!

Burnham, Essex. E. S. G.*

* The truly interesting and pious Author of the preceding Lines, (who is now totally deprived of the use of her right side, by a third, and most severe attack of paralysis,) has a small post octavo volume of Evangelical Poetry preparing for the press, entitled " *Spiritual Recreations in the Chamber of Affliction,*" written during thirteen years of bodily sufferings, and now publishing for her benefit. Subscriptions, 5s. common paper—superfine 7s. will be thankfully received by Mr. Haddon, 12, Tabernacle-walk. Finsbury-square; Mr. Garrington, Burnham, Essex; or Mr. Colyer, Foot's Cray, Kent.

Irish Chronicle.

THE Committee of the Baptist Irish Society have, during the past month, received fresh tokens of the interest which is felt by British Christians, in the measures which are pursued for diffusing the light of the truth among our fellow-countrymen in Ireland. They acknowledge, with devout gratitude to God, the kindness of those who have contributed to the funds of the Society. A pious Lady at Bath has, in addition to former liberal donations, sent them Fifty Pounds. The Proprietors of the "Youth's Magazine" have kindly voted *Twenty-five* Pounds from the profits of that pleasing and useful work, which has been paid by the Treasurer, W. B. Gurney, Esq. The Rev. Mr. Barker of Towcester has sent Four Pounds from a Penny-a-week Society; and the Rev. Mr. Winterbotham of Horsley, Three Pounds from a similar institution. They have heard also of several auxiliary Societies having been lately formed, from which assistance may be depended upon; and of other friends, who are "devising liberal things" for helping forward "the work of faith, the labour of love, and the patience of hope," in which they are engaged. The Committee hope, therefore, that notwithstanding they may not be able to meet the expenses of the present *quarter*, yet that renewed exertions among Christians throughout the country will provide a supply for the next *half year;* since they feel desirous, as they have hitherto been enabled to do, of raising their supplies during the year in which their expenses are contracted. They know that "the shields of the earth belong to the Lord," that "the silver and the gold are his also;" and, therefore, while they are employing good men as their agents, and are only solicitous to make the Irish acquainted with "the scriptures of truth," they depend upon him who has said, "Him that honoureth me I will honour."

From the Rev. Josiah Wilson, Superintendent of the Schools in Connaught, to Mr. Ivimey.

Ballina, Nov. 20, 1820.

MY DEAR BROTHER,

With this you will receive the journals of the Irish readers; some of which will be read, I am certain, with peculiar interest by the Committee. With W. M.'s journal I also inclose a note, addressed to me, which contains an interesting *fact*, that it should be made known to you.

I have nothing at this time to say respecting the Schools, as during the last month they have been nearly empty, the children being employed in getting in and storing up potatoes, the "staff of life" in Ireland. And it ought to be mentioned to the praise of him who watcheth over the seed when it is put into the ground, that he has not permitted it "to abide alone" in this country, but has graciously caused it "to bring forth *much* fruit. For this the inhabitants of this part of the kingdom should indeed be grateful; for the effects of the scarcity of 1816 are still extensively felt.

But neither the "goodness" nor the "severity" of God has produced that change of mind and of conduct, which, by every pious person, must be devoutly wished.

In this town and neighbourhood the small-pox has been recently very prevalent and fatal: nearly one hundred and fifty children having died of it. I will

add, in consequence of the bearing of this fact on a question of very extensive and public interest, that though many of the children who died had been vaccinated, from all the inquiries I made, it did not appear that any suffered who had been vaccinated and *regularly attended* by a *respectable medical man*. But, on the contrary, several who had been so attended, were inoculated with the matter of this very malignant pox, and it produced no effect.

I mention these circumstances, because I conceive that every thing connected with the welfare of our species must be interesting to all good men. But I have another reason for mentioning them, which is, that they are an additional confirmation of the foregoing remark, respecting the *goodness* and *severity* of God.

In this town wickedness still most awfully prevails; neither the judgments of God, the bounties of his providence, nor the religious privileges which are afforded the inhabitants, have yet produced much effect. In my occasional preaching here I am sometimes well attended, but in general not so well as in many other places. The Methodist congregation is very fluctuating. They have now two preachers in the town. In addition to which there is an excellent, pious, and active curate here, one who watches and labours for souls; but who has to lament that none appear to be given him for his hire. Such facts are well calculated to excite the prayer, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

I did not mention in my last, that I have again obtained the use of the Sessions-house in B. for preaching in, and it has been granted through the same channel as before—a channel through which many blessings are flowing to the poor of this part of the kingdom. Opposition to my using that house for the purpose of preaching has often and long been made from a quarter, from which it appears peculiarly ungracious, especially when it is well known that I have never preached there: but there have always been present from forty to fifty *Roman Catholics*, besides more than one hundred Protestants, all very attentive; and all the former have a particular aversion to attend preaching in a private house.

I should be very happy in the receipt of some Bibles: applications for them abound by many who cannot afford to purchase them; an excellent method of distributing them through the country to those who wish them, is, by giving them as *premiums* to the best children in the schools.

Yours affectionately,

J. Wilson.

From W. M. to Mr. Wilson.

Rev. Sir,

I have taken a cursory inspection of all the Schools as I came along, beginning at F. M—s.

R. B—y, B. S—y, F. M'D—h, M. D—d, G—n, D—n, F—n, H—s, B—n, I. D—d, sen. and jun. and M'N—a: the latter has a night school well attended, and it is useless to make any remarks at present on any of them, for they are all alike. Every scholar that is able to do any thing is employed about the potatoes; and it cannot be expected otherwise: so in every school there is no attendance, except by the primer children. There is no opposition any where; but it is useless to expect attendance until the end of this month: then I am certain there will be thronged schools. Yesterday, I hope, was one of the most useful days I ever spent. Richard M. urged me to go with him to a Deist; he told me he did not live more than three miles off, but it was more than double that distance, through bogs, sloughs, decayed walls, deep ditches, &c.; a greater wonder I never saw: a very poor weaver, in, I may say, a wilderness; the best Irish reader I ever heard; a great historian; and, as all Deists are, undaunted. He is well instructed, and able to defend "Paine's Rights of Man" equal to any man I ever met with. But I plainly see the Lord is searching, and will find out his scattered sheep in the dark and cloudy day. Richard had made a small breach on him before, and gave him his Irish Bible, the doctrines of which he strenuously opposed: but we did not part until we experienced his love to the Bible and to ourselves. He came two miles with us, and promised he would frequently attend Richard's reading, and requested that any time I would come to let him know. We parted in the greatest love.

Yours, in true gospel love.

From P. B.

Kilmattigue, Nov. 19, 1820.

Rev. Sir,

In the course of this month I travelled about as usual, reading and explaining the word of life in every place, when I could get an opportunity. The 3d instant I went to a funeral, knowing that I would meet the people together, to converse with them, and direct their attention to the one thing needful. As soon as I came there, they all gathered about me; not, I believe, with an intention to make any contradiction, but listened with the greatest attention. While I read to them, it gave me great consolation to see those who hated the name of a Testament some time ago, now so much inclined to hear it read. Blessed be the name of the Lord, who is able out of evil to bring good. He is able also to convey his word with power to those who sit in darkness, and in the shadow of death. The greater part of them seemed to be much affected, and made several remarks on the extortion of the priests, which were very pleasing. I read and explained in a village called Stonepark, where I had a good many hearers: they all paid the greatest attention to what I read. I endeavoured to show them the love of the Saviour, in offering himself, the just for the unjust, that he might bring them to God. They asked me, Cannot a man be saved by good works? "No, (said I,) for no man can do no good works if he has not a saving knowledge of Jesus Christ; for the scriptures tell us, that without faith it is impossible to please God. We are told also, that it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God," &c. They all listened attentively, and seemed to see their own inability and nothingness, and to acknowledge the all-sufficiency of the Saviour. A few nights ago I went to a gentleman's house. As soon as I came into the hall, the servants gathered about me, hoping that they might be able to confute me, with a Roman Catholic sermon-book. There was not one word of the gospel in it: the doctrine was, work or perish. I asked them "Were they keeping up the duties which that book enjoined on them?" They readily agreed that they were not, nor did their pastor. Then I had an opening to show them, from the scriptures, that by the deeds of the law there shall no flesh be justified, &c.; and on the other hand, the all-sufficiency of the Saviour, whose blood cleanseth from all sins.

Blessed be the Lord! he is showing his power in this long-neglected country; for those that never had read a word are now able to contend for the faith once delivered to the saints.

There is a young boy in this neighbourhood, who never read a word, but had heard the Irish Testament read by me and others; he has committed a great deal of it to heart, so that he can give a proof from scripture for what he says concerning the scriptures. He was a few days ago where he met with some opposition. The people asked him, What did he get for changing his religion? He told them, that it was a great deal, for that he had a promise of a kingdom, and a crown that fadeth not away. They asked him, How did he know? He answered, that he took God at his word, who lieth not. They asked him, Where did God speak to him? He told them, that he was talking to him every day that he heard his words read. This indeed is almost a miracle to hear a boy, who never read a word, making such answers; but blessed be the Lord, who has hid these things from the wise and prudent, and has revealed them unto babes, &c.

From R. M——y.

Ardnaree, November 19, 1820.

Rev. Sir,

Although I did not travel this month, I trust I have not spent my time amiss, as there was not a day from the commencement of it, that I had not a favourable opportunity of meeting with many people that are very desirous of hearing the contents of the sacred volume read and explained. On the 11th instant the priest of this parish was hearing confessions in a neighbouring house. Before he began to receive the money for absolving the people, he remarked that they were not as attentive as usual; therefore he sent his clerk to assemble them, by ringing a small bell in the street. Some of the neighbours asked the clerk, Is the priest inviting us in to breakfast? though they were well aware of what he was about. When the priest heard this, he inquired diligently what were the names of the people that refused attending his mass; also, if they were in the habit of resorting to my house.

I had a conversation with some of the people afterwards, that had confessed to him that day, and when I endeavoured

to make them sensible of the danger that attended such an abominable practice as kneeling to a fellow sinner, with an intention of receiving pardon from him for their sins, as that prerogative belongs to God only: they replied, We all know that it is not for our good; but if we omit going regularly to confessions, and pay him money twice a year, he will announce a station at our houses, the expense of which would be very considerable; and if we do not use him well, he will cry us out from the altar, so that it is for peace sake. Most of the people of this part of Ireland (they said) paid their priests money, not for the sake of religion. I besought them not to be any longer led astray by error, but to lay hold of the promises of God, which were calculated to afford them consolation in this world, and real happiness in the world to come.

There are four descriptions of people in this country, that hate the proceedings of the Baptist Institution, viz. the *priests*, the *pilgrims*, the *dancing masters*, and the *pipers*: the people who profess these different occupations are well aware that if the preaching of the gospel, and reading and explaining the scriptures, be continued a few years longer, they will have to learn some other craft or scheme for their support; therefore each of the above parties has an aversion to the circulation of the scriptures, particularly the priests, who are using all the means in their power to extinguish the glorious light of the gospel, lest their legerdemain should be made known unto all men. The pilgrims get their living from ignorant people, on account of invoking saints and angels on their behalf. The dancing-masters and pipers get their living by breaking the Sabbath. Neither the one nor the other of these practices is sanctioned in the Bible; therefore the Bible is considered as a nuisance by such characters. But, thanks be to Almighty God, there is more good done at present than ever can be extirpated.

I remain, Rev. Sir,
Yours, very sincerely.

From R. P.
November 21, 1820.

Rev. Sir,

On my tour through Liny, I met with a young man at Frenchford. I hope the Lord has opened his heart to receive his word. I spent several hours explaining the scriptures to him. At Maglaugh I spent a night and part of two days at a Mr. P——'s, both arguing with and explaining the scriptures to a Roman Catholic. At our parting, he told me he never got a satisfactory explanation of the scriptures before—and that he was convinced that I was right, and that he himself was wrong.

The night following I preached at Kilmattigue, to a small congregation: part of them were Roman Catholics. Some of them stopped after preaching, and I had a conversation with them on the plan of salvation.

I still continue to preach in Ardwoley, and I hope the Lord is blessing his word. I was much delighted (the last Sabbath) to hear many of them thank God that their eyes were opened to see the way of salvation by Jesus Christ, and that their Sabbaths were now spent in the service of God, and not in the service of the Devil, as they were in time past.

I often have a prayer meeting in Lacarnaveaugh, seldom fewer than twenty or thirty persons attend.

Some of the neighbouring Roman Catholics come to hear me explain the scriptures in my own house. I often have a conversation with a young man, (his parents are Roman Catholics;) he was taught to read the Testament at a free school, and by this means he was convinced of the errors of Popery: he has not joined any religious congregation of people as yet. He often asks me, "Which is the true religion?" as he says he is determined to join those who profess it, whatsoever name they may go by. I desire him to search the scriptures, and to judge for himself: he is still on the inquiry, and I hope he will find that Jesus Christ is "the way, the truth, and the life."

There are many in this neighbourhood who are convinced of the errors of Popery; but I fear they see not further at present. I hope that the Sun of righteousness will arise upon their mind, and will carry on that glorious work he has begun, and enable them who now "see men as trees walking," shortly to see things as they really are.

Subscriptions and Donations received by W. Burls, Esq. *Treasurer, 56, Lothbury; or the* Rev. Joseph Ivimey, *Secretary, 20, Harpur-Street, London. Any Person wishing a Copy of the last Annual Report may be supplied by Application to the Secretary.*

Missionary Herald.

It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to 15, Wood Street, *but to* 9, Wardrobe Place, Doctors' Commons, *where the Meetings of the Committee will in future be held, and the Business of the Society transacted.*

BAPTIST MISSION.

Home Proceedings.

Letter from Mr. Saffery to Mr. Dyer.

My dear Brother,

My late visit to Portsea occasioned the following letter, addressed to our friend Mr. Ellyett, referring to the highly interesting state of the Sunday-schools in that town. Perhaps you will not deem so animating a proof of exertion in the *home* department, foreign to the interests of the Missionary Herald, where an insertion of the letter will probably serve to render the calculations efficient, by recommending to general attention so *simple*, and *pleasing*, and *productive* a source of revenue.

I am, my dear brother,
Very cordially yours,
J. Saffery.

Salisbury, Dec. 7, 1820.

Salisbury, Nov. 20. 1820.

My dear Friend,

I was much interested with my attendance on the meeting of the friends who support the Mary-le-bone and Lake-lane Sunday-schools, at your public tea party on Tuesday last. The detail of your Annual Reports was particularly pleasing, both on account of the numbers instructed, and the assiduity of the teachers, repaid by various instances of divine mercy.—With the motion put into my hand, "*That the meeting highly approved of the institution of Missionary Societies in these schools, and recommended their adoption wherever practicable,*" I felt appropriate pleasure, suited as it was to the work in which I was engaged of collecting for our Mission, and affording me an opportunity of advocating that important cause.

During the speeches of those who preceded me, I made some hasty calculations, to show, that while you were laudably engaged in procuring from the pupils £15 per annum, to support a Native School of forty children in India, much more than this might be accomplished. I now forward to you and Mr. Ralfs, Treasurers of the schools, a copy of these calculations, hoping that your united influence will give them permanent effect. It was observed that *one halfpenny* per week from the 1323 children would amount to £143 6*s.* 6*d.* per annum—a sum which would support *nine* Native Schools, and leave a surplus of £8 [6*s.* 6*d.* Or, if all these children were to give, upon an average, but one farthing per week, £71 13*s.* 3*d.*

per annum would be produced; a provision more than equal to the expense of *four* Native Schools, leaving a surplus of £11 13*s.* 3*d.* Taking the first sum, it appears that these *two Sunday-schools* might *daily educate* 382 *Hindoo children!*

You have in your two schools 134 teachers. Now, if each of these were to collect *one halfpenny* per week from ten persons unconnected with the schools, for the *general purposes* of the Mission, which *more especially require assistance*, the amount would be £145 3*s.* 4*d.* which, added to the foregoing sum, would make a total of £288 9*s.* 10*d.* exclusive of *annual subscriptions and collections*. Thus in Portsea alone, between £300 and £400 a year might be raised for the Mission.

Some, perhaps, may think this an Utopian, or an impracticable measure. It is neither. You have it already in operation to a certain limit; extend that operation to its utmost boundary. Consider the infinitude and blessedness of the object; labour to have your own minds impressed with it, and convey, if possible, the same animating impression to the minds of your superintendents and teachers, by such addresses and communications as are calculated to keep alive the interest, and the work will be done.

It is the opinion of some, and in that opinion I fully coincide, that *not half* the money which might be raised among us, has yet been collected. Not a few of our churches *do nothing* for the Mission; others do *little*; and I fear that when the above calculations are considered, *not one* of them all could deserve the encomium given of Mary, "*She hath done what she could.*"

The Mission is in great pecuniary difficulties, and it will be a reproach to the denomination if it be suffered to continue so. Very generally at least, the *rich*—the *poor*—the *young*—might do more—*much more*. From the exertions of the latter, a great deal is to be hoped for. Let us enlist all their energies, supply materials for their glowing zeal, and animate their enthusiasm in the good cause. This, probably, will arouse others to exertion, and the embarrassment we complain of will vanish.

I am,

Yours, cordially,

JOHN SAFFERY.

Formation of an Auxiliary Society

IN THE

WEST OF ENGLAND.

From the Rev. John Singleton, Tiverton, to Mr. Dyer.

Tiverton, Dec. 8. 1820.

DEAR SIR,

The importance of Missionary exertions has long been acknowledged by most of the churches in this neighbourhood; but, through some unknown cause, there has not been that co-operation which is so essential to render effective the benevolent designs of the well-disposed. Anxiously desirous, especially in the present state of your finances, to call forth our respective resources in aid of the Foreign Mission, a meeting was held at Taunton on November 15, "to take into consideration the state of the Mission, and the propriety of forming an Auxiliary Society in aid of its funds." The necessity of the object was unanimously acknowledged, and resolutions passed recommending the immediate formation of a Society auxiliary to the Mission; which was accordingly carried into execution. Twelve or thirteen churches have already united with us, amongst which are Exeter, Wellington, Taunton, Tiverton, Collumpton, &c. &c. The Society has been denominated, "The Auxiliary Baptist Mission Society, for part of the Western District."

In order to give publicity to our design, as well as to engage the attention of our churches, we should be happy to be furnished by you with the "necessary papers" specified in your circular, in order to their distribution, previous to the first meeting of the Society, which is appointed to be held in Taunton about May.

I am, dear Sir, on behalf of the Committee, respectfully and affectionately yours,

JOHN SINGLETON, Sec.

Accounts have also been received of the establishment of an Auxiliary Society, in connexion with the Baptist Church at Dartmouth, now under the pastoral care of the Rev. Philip House.

REV. WILLIAM WARD.

WE have great pleasure in announcing, that Mr. Ward arrived

safely at New York on the 29th of November, after a favourable passage of 28 days.

Foreign Intelligence.

CALCUTTA.

We have been repeatedly favoured by Mr. Lawson with a variety of minor articles of intelligence, under the denomination of "Scraps," many of which have been inserted in the Herald. We add, this month, a few of the same description.

Extract of a Note from Mr. Pearce to Mr. Lawson.

June 20, 1819.

Dear Brother Lawson,

You wished to be made acquainted with interesting circumstances relative to the Mission. If you think the following worthy of notice, you may make use of it.

Last night I went to visit one of the native sisters, who is very ill, and to whom our brother Johns has shown much kind attention, in administering to her relief. I asked the poor woman, "Well, how is your mind? I see your body is weak." She replied, "All is well. I have no fear of death. Jesus Christ has suffered for me. All my trust is in him." Thinking she was thirsty, I asked her if she wanted water. She said, "I have living water within, which my Saviour has given me; the same that was given to the woman of Samaria. You know you read the chapter to us the other day." After this she went to sleep. I have not heard how she is to-day. Yours, &c.

From Mr. Sutton, Moorshedabad, to Mr. Adam.

June 29, 1819.

My heart has been peculiarly delighted during the last week with the appearances of things around me. I know appearances are often very deceptive, and the native character difficult to be understood; but I have now three, who, I think, are sincerely seeking after Zion. Two of them have been brought, through a Testament I gave away, and some conversation I had with them immediately after my arrival; and from that time they have been reading it in secret, and are now anxious about farther inquiries. I am very happy in the station, and hope the work of the Lord will prosper in my hand. There is one of the inquirers I think peculiarly conscientious, and his heart is deeply affected with the love of Christ.

Yours, &c.

S. Sutton.

From Mr. Robinson, Batavia, to Mr. Lawson.

Weltevreden, June 4, 1819.

My dear Brother,

I have been busying myself these last two years in trying to compose a few Malay hymns, and have at last, after much painful study, brought my little work to a conclusion, and prepared a fair copy for the press. The parcel I send you contains these hymns, which I wish to get printed as soon as possible, hoping that when they are put into circulation, they will, through a divine blessing, be the means of some good. We have no native converts to make hymns for us here, as you have in Bengal; and, judging from appearances, we shall not have any for many years to come. To this day the greater part of the people sing the Dutch psalms, when I preach in Malay; for there are very few of them capable of understanding the version in Malay, the style being too high for them. From hence you can judge that a few hymns, conveying gospel ideas in a familiar style, are very desirable. We always sing these hymns at our Monday evening prayer-meeting, and on the Sabbath morning; and those who possess manuscript copies, sing them in their houses. I have introduced English tunes, and I find the people like them as well as the Dutch tunes, if not better; and many of the children are masters of several English tunes, so as to be able to sing them without any assistance. So far all is well; but if you ask how many souls have been saved by my means, I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxuriant growth are not to be found here. I often feel much distressed, but the Lord enables me to go on, though I often feel as if I could preach no more. I fear that I shall have but very few at last to be my joy and crown of rejoicing: but pray for me, that I may yet be useful. I do not forget you, and my other brethren, and am always happy to hear of your success.

Yours affectionately,

W. Robinson.

The following paragraph (writes Mr. Lawson,) is from the Calcutta Journal of last month. I insert it here, as it may be interesting to English friends to read such an evident proof that very considerable revolutions are taking place in the minds of the Hindoos.

Calcutta. The Monotheistical doctrine of religion so readily reconciles itself to every mind capable of reflection, and the puerility of the contrary system is so apparent to those who have the courage and independence to think for themselves, that the number of Hindoos who openly profess the Vedantic doctrines, increases in a very rapid progression, amongst that class especially whom birth, education, and station in life, as well as intellectual endowments, entitle to the term, respectable. With the slavish system of idolatry, such a host of prejudices, inimical to the best interests of society, at once vanish, that the philanthropist cannot but partake of the pleasure with which we note the occurrences which indicate its approaching overthrow. Amongst these, the most obvious, perhaps, is the frequency with which the professors of the purer doctrine meet together, with the view of promoting free discussion—as the readiest means of strengthening themselves in the maintenance of what they have come to consider as truth. We have heard of another of these meetings, held at Kidderpore, on Sunday the 30th ultimo, at the house of Motu Chundru, a near relation of the Raja of Burdwan, and a Divan in the Salt department. This gentleman having closely studied the Vedantic system, and investigated the arguments advanced against it, has warmly embraced its doctrines; and to manifest the sincerity of his opinions, invited a number of his friends to a meeting, similar to those we have already had occasion to describe, but from the rank and character of the convoker, more numerously attended than usual, by Hindoos of the first respectability and learning. The following translation may serve as a specimen both of the poetry composed for this occasion, and of the opinions professed by the audience.

"See Time's destroying hand efface
Each form that vision's power can trace:
Think you then human sight extends
To Him on whom e'en Time depends?
That soul if no one can pourtray,
Which animates our mortal clay;
Say, how can human eye embrace
The Mind that fills all nature's space?"

The following is an extract from a soldier at Cuttack, to one of our brethren at Bale Gunge, and is copied here that our friends in England may know with what real pleasure and gratitude religious tracts are received. The account, in the Baptist Magazine, of Temperance Pascoe, was printed in the form of a tract by our Auxiliary Society, and sent to our brethren in different regiments.

Dear Brother, *July* 21, 1819.

With many thanks we received the books by the bearer of this. I never met with any thing more enlivening to our faith than the Conversion of Timme. This is another addition to our belief, that we are not in any respect justified by our own works of righteousness, but by divine mercy, which is overflowing and immeasurable; for we find where sin hath abounded like a flood, divine mercy abounds like an ocean. The grace of God is immensely rich; it accomplishes all its blessed ends. Who can declare the noble acts of our blessed Lord, or show forth half his praise? but as long as we are permitted to lisp his holy name, may it be the delight of all our hearts. It gives us great joy to hear that you are all well, and that the good work of our Master is flourishing among you. What can I say? Why, may the Lord bless your endeavours, and grant you a still greater measure of the out-pourings of his Holy Spirit. May you see still more of the light of his glorious gospel, and enter into the unsearchable riches of Christ, and continue to hold on to the end, true disciples of our Redeemer, and ornaments unto his church and people!

Extract of a Letter from Mr. Chamberlain to Mr. Yates, dated

July 31, 1819.

"For the last fortnight I have been gaining strength gradually, but slowly, and have been enabled to do a little at my work. During the two or three last days I have been in better spirits than usual; and I have been better every way bodily. I feel grateful, but not to that degree I ought, certainly. I am anxious to finish this letter for fear another attack should commence before it is finished. I am discouraged in my work. Had I any one in prospect to take what I have accomplished, I should feel easier. However, on this head I feel more at rest than I have done."

"We are almost in *statu quo* here. The native brethren are very active. We have two schools, which, according to report, contain 40 boys; and one shop in a bazar where many people hear the word read; but as yet, neither amongst Europeans or natives, do any appear to be converted. Let us hope, however, that things are approximating towards the manifestation of the glory of divine grace."

MOORSHEDABAD.

We have lately received from Mr. Sutton, our Missionary at this important station, a copy of his Journals for December and January last. We shall select a few extracts, which will sufficiently prove that he is diligently employed in the service of his Divine Master.

Dec. 5, 1819. At Berhampore. Early this morning I baptized seven persons. Preached in the afternoon from 1 Cor. xi. 24. *This do in remembrance of me*, and administered the Lord's Supper to 46 persons. In the evening preached again, from Rom. viii. 6. *To be spiritually minded is life and peace.* To-day has been one in which I have had much spiritual enlargement and joy; and I think those who have heard the word have found the Spirit of God with them, solemnizing and preparing their hearts for the reception of his truths.

Dec. 7. Rode home this morning in the midst of the heat of the sun, and was afterwards fearful of the consequences; but the Lord has protected me hitherto from the sun by day, as well as from enemies by night. No adequate idea can be formed in Britain of the exceeding great heat of the sun in tropical climates. On my return home found my native Brother Kureem very ill. May the Giver of life restore him. In the evening had worship in Bengalee.

Dec. 8. There has been for some months much illness near me. Have administered medicine several times this morning, and with it spoke of the necessity of seeking for that medicine which can heal the diseases of the soul. Gratitude is but little exercised among Christians, but among heathens it is scarcely discoverable. When medicine is given they seldom return the second time for it, if it does not completely succeed at first; and if it does succeed in healing them, it is an extraordinary thing for a native to return and acknowledge his obligation. In looking at the state of *human nature* among the heathen, we may justly say, How are the mighty fallen! How different from man in his primeval state! and there is nothing that can in any way restore him but that gospel which has brought light and immortality into the world. I believe some of the *Hindoo books* have endeavoured to inculcate a principle of morality; some of their writers have been as great as any of the philosophers of Greece or Rome. But what has ever philosophy done for the renovation of the human mind? It has not had a greater effect than a drop of pure water would in being thrown into a sea full of filth.

Dec. 9. Spent the morning with my Hindoostanee Pundit; and afterwards read the history of one of the Hindoo gods. In the evening spoke to several of the natives concerning him who came to be a light to the Gentiles.

Dec. 11. To-day Sister Marshman gave me a call. I received a visit also from a native, who had before heard the gospel, and wished to embrace it. When I saw him about two months since, I did not approve of his disposition; but he now appears more humble, spiritual, and holy. From a letter also received from Mr. H—, whom I lately baptized, it appears he is exerting himself to make known to his servants and neighbours that truth which has brought holiness and peace to his soul.

Dec. 12. Went early to Berhampore. Preached from John v. 39, *Search the scriptures.* In the afternoon visited the hospital, and preached to several of the patients. In the afternoon preached again to a very attentive audience from 1 Kings xviii. 21; *How long halt ye between two opinions.* After worship conversed with the brethren concerning the proper means to promote the spirituality and peace of the church.

Dec. 14. Went with the Brethren Kureem and Kangalee to Kattra market, where many heard with attention; afterwards retired to the shade of a large tree, where many assembled and heard. Towards the conclusion several of the poor natives came, and requested I would acquaint the magistrate with the exceeding dearness of provisions. I answered, Though I much pitied their circumstances, yet I had not power to interfere; I could only give them the bread of life, which was free to all, and would last for ever.

Dec. 17. Have been much distressed lately at not seeing more fruit from my labours among the natives; but the labour is mine, and the blessing belongs to the Lord of the harvest. He knows well when to cause his sun to shine, and his rain to descend; and no doubt in due time, if I faint not, an abundant harvest will be reaped. But the hearts of the Hindoos appear greatly steeled against spiritual objects. In other countries a Felix will often tremble under the sound of the gospel, though his mind may not be changed; but here Satan has so managed his devices, that the arrows of God appear to fly off without entering. Death, eternity, and judgment, are words of no solemn meaning to them. Kangalee left this morning for Cutwa: he has been out preaching continually since he has been with me, and the word of life has been widely sounded forth.

Dec. 19. Preached this morning at Berhampore, from Malachi iii. 16, *They that feared the Lord spoke often.* Preached again in the evening to an attentive congregation. I find these Sabbath-day seasons with my brethren and friends at Berhampore peculiarly endearing to my soul. After labouring during the week with my studies in the Hindoostanee language, and in preaching to the natives, it appears like a day of rest to stand up amongst my countrymen, and divide the bread of life to their hungry souls.

Dec. 20 Was at a prayer-meeting this morning at Berhampore, with some soldiers. After breakfast visited two Native Schools at Kalkepore and Kayra. One was in a good state, but the other not. Afterwards established another in a good situation. In the evening, on my way home, conversed with several pilgrims going to Juggernaut, and informed them that holiness was only to be found in the heart, and not from the pieces of ground which they called holy places.

Dec. 22. There is one great evil among the heathen, namely, the idea of *fate.* Satan cannot destroy that principle which is called conscience, but he appears greatly to have injured it, by inculcating the idea that fate is the author of all things; and nothing is more common, when speaking to the Hindoos about the necessity of holiness of life and heart, than this answer, "What can we do? that which will be, will be;" and therefore they rest satisfied without either thinking or acting.

Dec. 23. Was engaged to-day in conversing with two of my inquirers. The answers of one were very pleasing. In his figurative way he told me, Christ was a good pilot, and would steer in the greatest storms; that Satan's garden was pleasant to behold at a distance, but within every evil weed; that a house unguarded would be entered by thieves; and the mind without watchfulness would be filled with evil.

Dec. 29. Went again to-day by the side of the river, when the majority heard willingly, but several, like the Pharisees of old, were only anxious to cavil at things of little importance, while they would believe those of the greatest absurdity. I endeavoured to argue against one error in particular, namely, *fate,* and told them, by attributing every thing to *fate* they made God the author of sin. But this is an argument which has little effect with heathens; for it is well known nearly all their gods are guilty of the worst crimes. While speaking, many told me they were ignorant, and what could they do but tread the road their fathers had before them.

(To be continued.)

DELHI.

ACCOUNT of a journey, by Mr. Thompson, from Delhi, to Loodiana, (or Ludheeana,) a town about 210 miles to the north-west, on the borders of the Punjab.

December 8, 1819. At two p. m. left home, with a thousand books and tracts in various languages. In half an hour passed out from Delhi at the Lahoree-gate, in a N. W. direction. The country was well stocked with fruit; gardens are very numerous and extensive. The first piece of water was one of no great depth, yet affording a large reservoir of clear and sweet water throughout the year; this spot is made a halting-place. Beyond Badlee there are no more ruins, but one extensive plain, with here and there a mound of earth, a solitary tree, or an isolated village. The fields on all sides seem very partially cultivated. On reaching the village of Nerila, I found, that on account of a dispute between the Nabob of Lucknow and the widow of a Mahratta chief respecting the right of possession, a vast tract of land remains uncultivated.

NERILA; *twenty-four miles from Delhi.*

Nerila is a populous though a straggling kind of village: it sends great quantities of dried cow dung for fuel to Delhi. After a little inquiry, I found a few well-disposed Hindoos, and among them the pundit of the village: they expressed great pleasure on hearing me address them respecting the way of salvation. The poor men seemed to hear with all their souls, and promised themselves much pleasure from the perusal of the books given them. One brahmun, who at first laughed at every thing serious, and declared himself satisfied with this world, afterwards made many inquiries. The poor man said, that now I had made him my disciple, he would count the days till my return. The pundit, whose house is frequented by Vidyart'hees,* readily took a few tracts for distribution: others took some for themselves.

SOONPUT; *forty miles from Delhi.*

Excepting the ruins of two large and puckah built inns, there is nothing but extensive plains all the way to Soonput, a large village, with the ruins of a fortification; on which account it is still called a city. It boasts of great antiquity. Here I had a good opportunity of distributing the word of God in Persian and Hindee. These parts have never been visited with the word of God, and the people are eager

* "Vidyart'hees," men who profess to search for knowledge.

to read it: some proposed to me to come and spend a few days occasionally with them, that they might obtain more instruction: others offered to become Christians if they were rewarded for losing cast; but the generality believed that the religion of Jesus would prevail, and said it only required to be known. Great eagerness was manifested for books, and from mid-day till near midnight, I was variously engaged with the people; but I was obliged to send multitudes away with tracts only. A poor drunken Sikh on being reproved, fell at my feet, and touching my thighs, promised for ever to renounce liquor and intoxicating drugs, and give himself wholly to the reading of the scriptures, which hearing me read in his own language, he asked for. He was a respectable man and well attended; he could read; one of his attendants said he had squandered thousands of rupees since his taking to liquor. Some sipahees were among my hearers, and were particularly desirous of the only two copies of the scripture selections I had; when I told them books would encumber them on their march, and tracts were more convenient, they repeated, that tracts would be crumpled, but a well-stitched book would be safer in their knapsack. A young Moosulman soldier, who applied for the scriptures, mentioned the parts he wanted, saying, that since his brother had, some years ago, given him an account of their contents, he had been desirous of perusing them. This is pleasing, and shows that the scriptures are talked of among the natives.

In the evening I heard one of the native soldiers repeat a stanza in praise of certain virtues. I called the man in, and giving him some tracts, recommended the gospel to him: after some conversation he offered to resign his situation, and attend me for further instruction. I told him, that his gooroo Busunt-Misr had taken a New Testament, and recommended to him to peruse it attentively.

Between two and three this afternoon an immense flight of locusts darkened the air for a considerable time, and awakened the fears of the poor husbandmen, who ran out into their fields, and waved their clothes and hands to prevent their descent upon their fields, which were but just sown.

(To be continued.)

AMERICA.

Extract of a Letter from a Christian Friend, who lately went to the Settlement of Honduras.

Honduras, Belize, July 13, 1826.

Belize is not a regular built town; the houses are from twenty to a hundred feet apart, for the benefit of air, as the windows, or *jalousies*, are on every side. Some houses have glass in part: jalousies are like Venetian blinds, only much larger. The houses are built on large mahogany blocks, three to six feet long. The house consists of a cellar for provisions; over that the store, or what we should call the shop; and over that are the apartments in which they live. In the evening, we use large glass shades to protect the candles. Mattresses are used instead of feather beds, and a pavilion to keep off the flies. It is not an uncommon thing to have scorpions in our bed-rooms; I have killed three in mine.

As it respects religion, I am at a loss what to say. I fear the principal part of the people think nothing of it. Of the negroes, perhaps not one in fifty can read. On Sabbath-days they work for themselves, making bowls, paddles, &c. and attend to their plantations, the produce of which they sell to their masters. About the end of June, I had occasion to survey some mahogany on the Rio Grande. I had a cutter prepared for me, to take me to the mouth of the river, where I took a doray, (a kind of small boat cut out of a tree,) and went forty miles up. As I was passing along, about five o'clock on a Sabbath-day, I saw a number of little sheds. All the negroes were at work, making large bowls of 3 feet diameter, used for washing, dorays, paddles, &c. I addressed myself to one, but I soon had a dozen. I pointed out the evil of working on the Sabbath, but they said, "My massa no give me maney, so me work to get money to buy tings." At half-past six, I suppose there were near thirty; but after I closed, they went to their usual amusements, beating the drum, singing, dancing, and firing guns, till one in the morning.

The Committee of the Baptist Missionary Society beg to express their cordial thanks to the Ministers, and other Christian Friends, in Scotland, by whom the Secretary and Mr. Mack were so kindly received, and cheerfully assisted, in their late Journey.

The following Sums should have been inserted in the List of Monies received in our last Number.

	£	s.	d.
Essex Auxiliary Society, by the Rev. J. Wilkinson			
Saffron Walden, in addition to a former Collection this year £7 3 0			
Harlow for Translations, by the Rev. T. Finch 12 7 0			
Ditto, Juvenile Society, for Native Schools 3 0 0			
Potter-street, Collection by the Rev. J. Bain 4 0 0			
Rayleigh, Collection and Subscription, by the Rev. J. Pilkington 4 6 8			
Old Samford ..... by the Rev. R. Pettit 1 7 6			
Halstead ..... by the Rev. J. King 1 4 0			
Earls Colne ..... by the Rev. M. G. Pudney 5 0 0			
Thorpe ..... by the Rev. W. Bolton ... 2 0 0			
Braintree, Collection at ..... 8 10 1 — 48	18		3
Thrapstone, Collection and Subscriptions, by Mr. Stevenson 23	10		0
Mr. F. Duerden, of Bermuda, Donation 5	0		0
Hemel Hempsted, Female Missionary Society, Half-year's Subscriptions to Midsummer, by the Rev. James Clark 11	1		9
Cardington, Cotton End, Collection and other Subscriptions, by the Rev. W. Freeman 26	0		11

N.B. Of the Sum of £49 11*s.* 5½*d.* received from *Abingdon*, as mentioned in the Herald for December, it should have been specified that £14 1*s.* 2*d.* was subscribed for the Support of *Native Schools*. For *Evesham*, in the same List, read *Ensham*. The amount collected at *Newbury* should have been entered £45 13*s.* instead of £35.

Just Published,—THE Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 22, 1820; together with an Appendix, and List of Subscriptions, Donations, and Collections for the Year.

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